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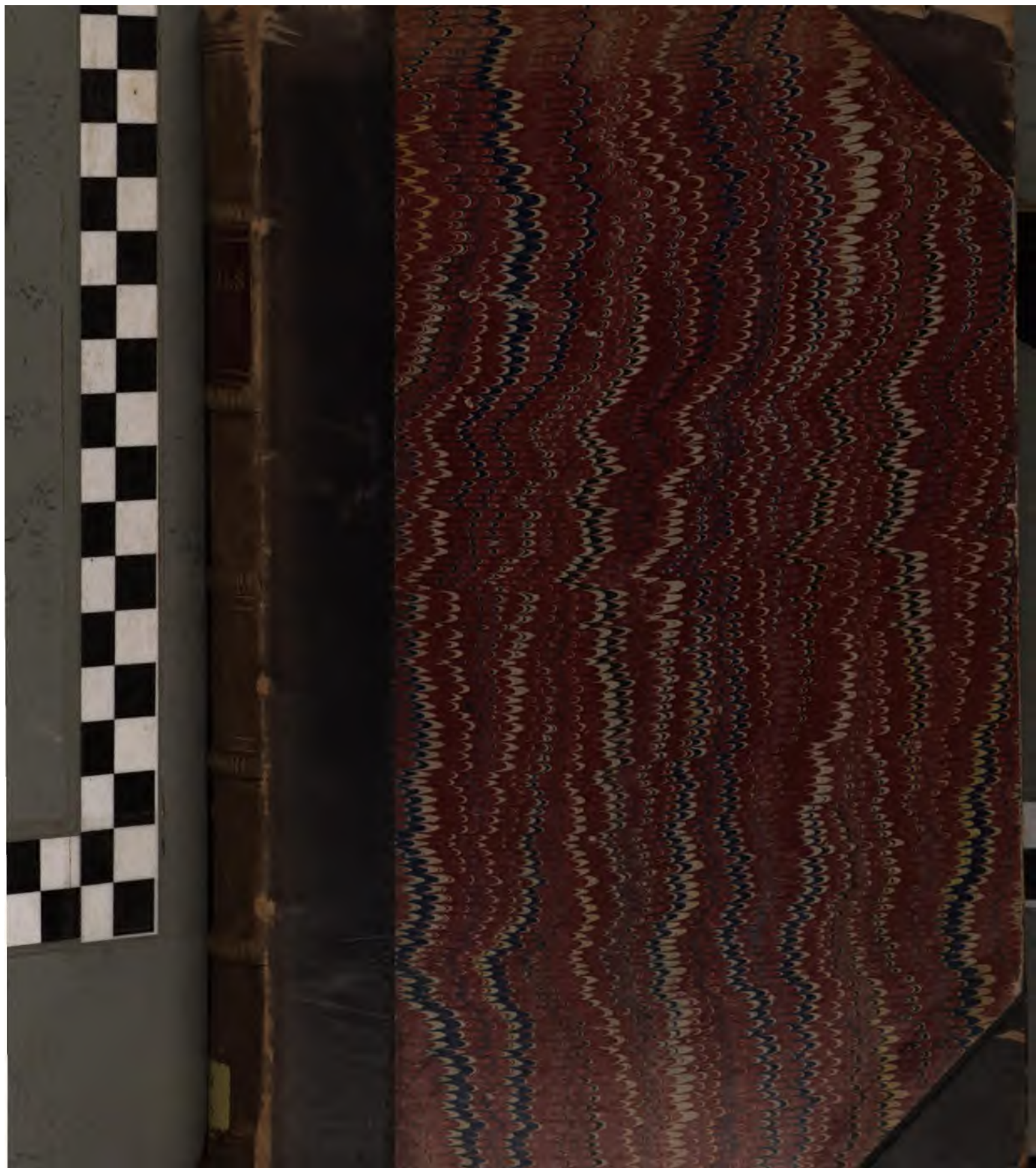
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Edward Hoaly Thompson.
Cheltenham.
1878.

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PASTORAL LETTER

OF THE

ARCHBISHOP AND BISHOPS

OF THE

PROVINCE OF WESTMINSTER

ASSEMBLED.

LONDON.

1871.

PRINTED BY W. DAVY & SON, 8, GILBERT STREET, W.



TO OUR DEARLY BELOVED BRETHREN AND CHILDREN IN
CHRIST, THE CLERGY, SECULAR AND REGULAR, AND
THE FAITHFUL UNDER OUR JURISDICTION.

HEALTH AND BENEDICTION IN THE LORD JESUS CHRIST.

The Cardinal Archbishop and Bishops, assembled in the First Provincial Council of Westminster, in the year 1852, addressed to you a Pastoral Letter, the chief topic of which was the Education of the Poor. After a lapse of nineteen years, we address you once more upon the same subject; and if, on the one hand, with greater anxiety by reason of recent events, on the other with a confidence and joy which at that time we could not venture to express.

I. You were then exhorted to labour together, that a sound and efficient secular instruction, equal to that which is offered by others in Schools where the Catholic Religion cannot be taught, should in all our Schools be based upon the solid groundwork of the Divine Tradition of the Faith. You were reminded that, if we desired to see a generation of Catholics grow up to succeed us, we must educate it. You were urged to use all means in your power, and to give your largest alms, to secure, in every Mission throughout England, Schools, both for boys and for girls; and in towns, an Education of a higher kind for the children of the middle class. At

that day, the work of Education was only in its beginnings: the Poor School Committee had but recently been founded: the Catholic Training Schools were only then forming: and the number of our Schools in the thirteen Dioceses was few.

II. Nineteen years have passed, and our joy and confidence are justified in the rise and multiplication of our Catholic Schools. The Poor School Committee was at that time the only agency at work for the promotion of our Education. It had been constituted under the Vicars Apostolic, to be the organ of communication with Government, and to collect funds from the whole of England and Scotland for the work of Education throughout the whole country. The services that it has rendered by its correspondence with Government, by the collection and distribution of funds, by the founding and maintaining of the two Training Schools, and by bringing together, year by year, a number of the chief Clergy and Laity to confer on the subject of Education at the time of the Annual Meeting of the Bishops, have been signal and of great value. But these nineteen years have ripened the seed sown under the Vicars Apostolic, and have multiplied it beyond all that could have been foreseen: the thirteen Dioceses of the Hierarchy have become thirteen centres of an educational activity incalculably exceeding the Poor School Committee both in means and in results. It is not our purpose now to enter into the statistics of our Schools. It is sufficient to say that in all the Dioceses they have been greatly multiplied; and that the sums annually raised in the several Dioceses, for the building, enlarging, or

maintenance of Schools, reach to an amount which twenty years ago would have been deemed impossible.

III. Nevertheless, many thousands of Catholic children, especially in London, Liverpool, Manchester and Leeds, as also generally in our large towns, are still unprovided with Catholic Education. It must never be forgotten that the Catholic poor in England, unlike the poor who are not Catholic, are not, especially in the industrial districts and towns, the population of the soil ; which will always bear a certain proportion to the middle and richer classes, and is thereby more easily provided with Education out of the great wealth of a very numerous upper class. Our Catholic poor are almost all rapidly drawn together, out of all proportion to the small number of our middle and upper classes ; which, if found in some places, in others have no existence. The burden, therefore, of forming and maintaining Schools for such a population is enormously heavier with us than with others. Nevertheless we feel confident that, if time be given us, and if our efforts be not crossed and thwarted by modern experiments and theories of Education, we shall be able to provide Schools, adequate both in number and efficiency to the needs of our Catholic poor.

IV. We are confirmed in this belief, not only by the vast multiplication of our Catholic Schools, and of the number of Catholic children under Education, but also by the signal success which has attended the efforts of other bodies in this country ; which in the last twenty years, with great generosity in contributing, and with far greater zeal and energy in working, have spread through-

out the kingdom a vast and efficient system of Education, in which religious and secular instruction are carefully united. The Government has contributed year by year a sum of £600,000 for the general Education of the whole country; in which Catholics have had their share: but the voluntary contributions have exceeded double that amount. And these contributions imply indeed, but by no means adequately express, the far more valuable contribution of zeal, energy, charity, patience and self-denial, which have been perpetually and increasingly brought to bear upon the Education of the poor. Not less than a million and a half of children of all denominations, it is computed, have been thereby brought into school: and it is to be lamented that the voluntary efforts of the country were not vigorously stimulated by larger grants of the public revenue; by which, again, larger contributions would have been elicited from private generosity; and, if not all, at least by far the greater number of children hitherto uneducated might have been provided with Schools for their secular and Christian Education.

V. If there be anything which has been brought out into full light by the agitation and discussion of this subject in the last three years, it is the decided and all but universal desire of the people of England that their children should be brought up as Christians. With the exception of a small number here and there, led by a few men both able and active, who for that reason exercised a disproportionate influence over the public discussion of the question, all classes in the country, and especially the heads of families, declared their desire that religion should form a part in the instruction given to their

children. The proofs of this were to be heard and read on every side. The publications of the bodies actively employed in Education, and therefore in ascertaining the desires of the people, gave at the time explicit evidence to this effect. The proof of this all but universal desire was so strong, as to draw from the Minister of the Crown who had charge of the Education Bill in the Legislature a public declaration that the people of England would not be satisfied with an Education from which religion was excluded.

VI. We have recited these things, dear Brethren and Children in Jesus Christ, not as necessary for you, who hold as an instinct of the Faith that for a Christian people Education without Christianity is impossible ; but for the twofold purpose, of expressing our fervent hope that the downward tendency of opinion and legislation in this country may never prevail over these remaining traditions of Christian belief and principle in England, and of rendering intelligible the course which has been forced upon the Catholics of England by the late Education Act.

VII. By the Elementary Education Act of last year, it is provided that, under certain conditions, the voluntary formation of Schools in which the doctrines of the Christian Faith are taught may be continued ; but that in no School founded by the Boards elected under that Act can any catechism or doctrinal formulary be admitted. The Schools, therefore, formed by such Boards, can only be of two kinds : either such as shall admit religious teaching without doctrine, or such as shall exclude religion altogether. The former class of Schools may perhaps content

those who imagine that religion and morality can be taught without doctrinal instruction. For Catholics, such Schools are obviously full of danger ; as being contrary to the Tradition of Catholic Faith, not only in the erroneous religious instruction that may be given, but in the whole method and principle of giving it. To compel Catholic children to attend such Schools, or Catholic parents to send their children to them, would be an intolerable violation of conscience. The latter kind of Schools, in which no religion is to be taught, is advocated by two classes of persons, diametrically opposed to each other. First, by those who, sincerely believing in Christianity, see no way of escaping from what is called " the religious difficulty," created by the interminable religious dissensions in England, except by excluding religion altogether ; and by those also who hold so tenaciously to their own religious opinions, as to refuse all aid, both private and public, to the religious teaching of those from whom they differ, and to prefer rather the total exclusion of religion from the Schools. These, all alike, while they believe in Christianity and set a value on religious teaching, would exclude it from the schools founded by the Boards ; and thereby they are found co-operating with those of the second class, who insist upon Secular Education only, because they neither believe in Christianity nor value any religious instruction. .

VIII. We cannot but believe that, if such Schools be formed, the School Boards will not represent the desires of the people ; and that the fathers and the mothers of the poor throughout Great Britain will desire next year an amendment in the Act. As Catholics, it is at once

obvious that we may be suddenly placed in a position both difficult and painful. No Catholic can in conscience send his child to a School in which any religion other than his own is taught. The use of the Bible as a mere class-book is repugnant to its sacred character. The simple reading of it without explanation is not religious Education ; and if it were, such a method of teaching religion is a departure from the Divine Tradition of the Faith, and an inversion of the principle on which it rests. To force a Catholic child to attend such a School would be a violation of conscience, so grave, that, until we see it attempted, we shall not believe it possible that any School Board can attempt, or the Government of this country for a moment permit it. But, once more, if the Bible be read in such Schools with such interpretation as a school-master or a school-mistress may put upon it, the violation of conscience, not to Catholics only, but to all who retain a belief in Christian doctrine, would become even more intolerable. The page of the book contains nothing but truth ; and, if read without interpretation, may be erroneously understood, but cannot be perverted by the teacher ; but the tongue of the teacher no one can bind, and the mind of the teacher is beyond control. The book is the written word of God ; but the interpretations of that book may be such as will violate, not only the conscience of Catholic children and parents, but of all who retain any positive faith in the doctrines of Christianity. Add to this, that a more unjust and unreasonable procedure cannot be conceived. If the School Boards of England should establish Schools for the children of the poor, in which the Bible is to be read with the interpreta-

tions of the teachers, it will come to this : the pastors and ministers of religion in whom the parents of these children confide will have been, first, excluded from the Schools and forbidden there to instruct the children of their flocks ; and next, the written word of God, having been taken out of our hands, who have authority to interpret it, will be put into the hands of those who have no authority to interpret it, that is, of school-masters and school-mistresses, of whose religious knowledge no security can be taken, and for the truth of whose interpretations no vigilance can possibly provide. It would be in the power of any vain, conceited, self-confident, controversial, opinionated, sceptical, irreverent man or woman, to make the reading of the word of God the occasion and the means of the most profound religious and moral evil ; and even in Schools from which the reading of the Bible is excluded, no security can be taken against the oral teaching and influence of masters and mistresses, by which the foundations of the Faith may be undermined.

IX. We could easily multiply the arguments against such Schools of imperfect religious instruction, which, injurious as they must be to all who believe in Christianity, to Catholics are above all intolerable, as being heterodox, not only in the matter taught, but in the method and the results of it. We have, however, said enough to point out the difficult and painful position in which we may all be placed. Rather than accept such Schools, every Catholic would prefer to receive instruction in reading, writing, and arithmetic, under such protection as would secure his conscience from all violation. But

this would seem to countenance that which we, of all men, most firmly reject—the system of Secular Education. We say, it would seem to countenance; because in truth it does not. We are compelled to act in certain cases with those from whom we most disagree, as the sole means of obtaining protection from violation of conscience in matter of religion; but we refuse altogether the name of Education to Schools from which religious morality and Christian doctrine are excluded. We have already declared that Education without Christianity is impossible; or, to use a modern phrase, that the secular and religious elements of Education are inseparable; that Education is essentially religious, and therefore that where religion is excluded there is no Education. Hold fast by the old traditions and axioms of your fathers. Schools without religion may give instruction, but Education they cannot give; they cannot educate a people. Let it be called *National Instruction*; but, in the name of Christianity, let it not be called *Education*. Not only is Education without religion impossible, but instruction without religion is instruction without morality. A people to whom morality is not taught cannot be moral; but Christian morals cannot be taught without religion. For what is morality but the law of duty, which arises from our personal relations towards God and our neighbour? And how is it possible to teach this law of duty without a knowledge of the persons towards whom these relations exist? But to know this, unless men are going to reduce a Christian people to the level of deists, Christianity must be taught in our Schools. Christian morality cannot be taught

without the knowledge of Christ; and that again by necessity involves the knowledge of His history, His teaching, His commandments, His incarnation, His divine personality. And what is this but dogma? for religion without dogma is not Christianity. In whatsoever school, then, religion is not taught, morality is not taught: and where morality is not taught, the heart, the conscience, and the will of children, are not educated for the duties and conflicts of life. What can be more false, what more fatal, to men, to families, and to States, than to call this Education? It is not even instruction; for the deeper and more necessary parts of knowledge are excluded.

X. Such then, Reverend and dear Brethren and dear Children in Jesus Christ, being the present crisis through which our Catholic Education is passing, the duty of redoubled vigilance is cast upon us, to supply, promptly and by all means in our power, the religious and Christian teaching and training, without which no Education can exist. Out of the many measures to be taken for this purpose we cannot now enter upon more than the three which here follow.

And first, it is vital to our Education that the office of catechist, which is now so faithfully and efficiently discharged by many of our Clergy, should be exercised with redoubled fidelity and efficiency by all who are entrusted with the cure of souls. The careful delivery of the doctrines of faith and morals to baptised children, is the first duty of pastors; thorough catechetical instruction is a condition to the reception of the holy Sacraments. To leave this office, we will not say altogether,

but even for the most part, to school-masters or school-mistresses, who, however good and faithful they may be, can never be more than subordinate assistants in the work, would be, in pastors, to abdicate a chief part of their office as guardians of the Word of God. As a rule, it is most certain that the best catechist of children will be the best teacher of adults; and that the pastor who can best instruct the young will be the most solid and persuasive preacher to the faithful. The doctrines of the Faith, purely and luminously stated, in simple words, and with solid and masculine good sense, are more efficient to convince and persuade than elaborate rhetoric or eloquent declamation. We, therefore, hereby enjoin all the pastoral Clergy holding faculties for cure of souls in the Missions of our Dioceses, to catechise every School within their district at least once in the week; and oftener, as shall hereafter upon examination of particular Missions be judged by us to be necessary: and also to hold a public catechetical instruction every Sunday in the Church, to which the parents of all classes shall be earnestly exhorted to send their children, and, so far as is possible, to attend, that they may ascertain their proficiency in religious knowledge. We also exhort all parents the more earnestly to this duty, because it cannot be without signal benefit to themselves.

Secondly, we address ourselves affectionately to the Faithful throughout England. In the last year, during our absence in attendance at the Œcumenical Council, a number of our laity, with great vigilance and firmness, protected the Catholic Education of our poor; and, with

equal self-denial and generosity, contributed £47,000 as a special fund to meet the crisis through which we are passing. This noble example will, we are confident, add weight to our present exhortation. They who formed this Crisis Fund do not exceed about a hundred in number: the faithful throughout our Dioceses who are able to contribute to this work may be counted by tens of thousands. The Committee of the Crisis Fund have most wisely resolved to distribute what they have gathered in a certain proportion to the needs and local efforts of the thirteen Dioceses. It is to you, therefore, the members of our several flocks, that we now make appeal. The great burden of providing an adequate number of Schools, for the Education of each Diocese, must rest upon each Diocese itself. You cannot look to the Poor-School Committee, the funds of which can never exceed an amount altogether disproportionate to the needs of even one of the larger Dioceses, for anything beyond a small proportion of the sums that each Diocese will require. You cannot look to the Crisis Fund, which, of necessity, is of transitory existence. You cannot look to any source but your own zeal, self-denial, and generosity, for the love of souls. You were admonished by the First Council of Westminster, that "the faithful who, for devotion or any other cause, do not frequent the quasi-parochial or missionary Church to which their domicile is attached, must not, therefore, believe themselves released from the duty of assisting the same Church, and of supporting its Pastors. They ought to be, moreover, equally anxious for the relief of the needs of the poor, and for the Education of children, as those are

who frequent their own Church. Therefore let them, according to their power, by the contribution of their alms, strengthen the hands of their legitimate Pastors, whose office it is to bear the burden of the day and the heat in cultivating the vineyard of the Lord."* The Church does not release any one from the local duties of charity which bind them to the Diocese and to the Mission where they dwell. To provide for the spiritual welfare of the poor and of their children, is an imperative Christian duty, which binds the conscience of all Catholics, above the state of poverty, to contribute according to their power for the spiritual welfare of their brethren. We therefore earnestly and affectionately exhort you all, dear Children in Jesus Christ, for the love of our Divine Redeemer, and of the souls for whom He shed His precious Blood, to deny yourselves generously and gladly for the Catholic Education of our poor children.

Thirdly, let it never be forgotten that, according to the natural and the Christian law, the true place of the Education of children, is not the School, but the home of their parents. God has committed to fathers and to mothers the care, the training, the formation, the correction, and therefore the Education of their sons and daughters. The character of children will in the main reflect the character of the parents. If fathers and mothers, conscious of the sacredness of their state, live together in mutual love and mutual respect, in the faith and the fear of God, their whole life, their words and actions, the sound of their voice, the habit of their mind, their unconscious in-

* *Conc. Westmonast. I., Sect. XXIII., de Præceptis Ecclesiæ, 5.*

fluence all the day long, will be the highest and best Education of their children. It would be a sad and ungrateful task to enter now upon the state of a multitude of homes. We will only in fewest words declare, with a profound sorrow of heart, that one among the worst hindrances to Catholic Education, one of the most fruitful and fatal causes of the ruin of children, is to be found in the negligence, and the bad example of fathers, and too often also of mothers. In such houses, home has no existence; the authority of parents, the obedience of children, the mutual love of brothers and sisters, the whole order peace and sanctity of domestic life are destroyed. A Christian home is to the family what conscience is to the individual: a monitor, a guide, and a support, secretly and silently convincing and persuading the will to good. A Catholic home ought to be collectively that which every member of it is one by one: the temple of God through the Spirit. Sanctify your homes then, dear Children in Jesus Christ, by a holy life; by faithful practice of your religion; by family prayer day by day, parents and children together; by the visible tokens of your faith; by the exclusion of those signs and stains of this world and of its follies which too often deface the walls of Catholic houses; by a recognition of the love of God and of His Blessed Mother after the manner of our forefathers, in thanksgiving for His gifts, and in recital of the Holy Rosary: then will your homes be not only a School of Education, to supply and to anticipate the formation which no national instruction can bestow; but also sanctuaries of purity and peace, like to the Holy House of Nazareth.

Finally, Reverend and dear Brethren and dear Children in Jesus Christ, we take up once more the earnest admonitions of the First Council of Westminster. You were then reminded that the only solid basis of all Christian Education is the Divine Tradition of the Faith. The holy Council of Trent teaches that Faith is "the root of our whole justification;" * the Holy Ghost declares that "without Faith it is impossible to please God." † Stand fast, therefore, in the Faith. As to the doctrines of the Faith, indeed, you have no solicitude; you receive them from us with an unhesitating confidence, knowing that we speak under the guidance and correction of an infallible Teacher. The Church of Jesus Christ, Who is "yesterday and to-day and the same for ever," ‡ is immutable in truth, by union with its Divine Head, Who has promised to be with us "all days, even to the consummation of the world;" § and by the indwelling of the Holy Ghost, the Spirit of Truth, Who abides with us for ever. Through its eighteen hundred years of warfare with the sins and errors of mankind, it abides steadfast, as Witness, Judge and Teacher; whether dispersed in its pastoral labours and its missionary toils throughout the world, or congregated together, as last year in the Ecumenical Council of the Vatican. While the religious controversies that are without are multiplying daily the irreconcilable contradictions in belief, and thereby rapidly disintegrating what remains of bodies that are separate from the Catholic unity, the

* Sess. iv., 8. † Acts xi., 6. ‡ Heb. xiii., 8.

§ 1 Cor. xvi., 13.

infallible definitions of last year closed the last divergence in matter relating to the Faith, compacting more solidly than ever the internal unity of belief and the Supreme Doctrinal Authority of the Church. Wherefore, dear Brethren and Children in Jesus Christ, again we say, "Watch ye, stand fast in the Faith; do manfully and be strengthened." * "Keep the unity of the spirit in the bond of peace; one body, one spirit, as you are called in one hope of your calling; one Lord, one Faith, one Baptism; one God and Father of all, who is above all, and through all, and in us all." † On your fidelity to the authority of the Church, and to the Spirit of Truth, depends not only your eternal salvation, but your testimony to the word of Jesus Christ. The visible unity of the Church is the outward witness of the invisible unity of Faith, Hope, and Charity, and of the presence of the Spirit of Truth. The Divine Founder of the Church prayed for you, that you might be perfectly united together in heart and mind, when in the night of His betrayal He said, "As Thou hast sent Me into the world, I also have sent them into the world; and for them do I sanctify myself, that they also may be sanctified in truth. And not only for them do I pray, but for them also who through their word shall believe in Me: that they all may be one, as Thou, Father, in Me and I in Thee; that they also may be one in Us, that the world may believe that Thou hast sent Me." ‡

"May the God of peace Himself sanctify you in all things; that your whole spirit, and soul, and body, may

* 1 Cor. xvi., 13. † Ephes. iv., 3-6. ‡ St. John xvii., 17-21.

be preserved blameless in the coming of our Lord Jesus Christ." *

Given at our Annual Meeting, on the Feast of St. Anselm, April 21st, 1871, and ordered to be read in all Churches and Chapels of our Dioceses on Whit Sunday.

- ✠ HENRY EDWARD, Archbishop of Westminster.
- ✠ THOMAS JOSEPH, O.S.B., Bishop of Newport and Menevia.
- ✠ WILLIAM BERNARD, O.S.B., Bishop of Birmingham.
- ✠ WILLIAM, Bishop of Salford.
- ✠ JAMES, Bishop of Shrewsbury.
- ✠ RICHARD, Bishop of Nottingham.
- ✠ ALEXANDER, Bishop of Liverpool.
- ✠ WILLIAM, Bishop of Plymouth.
- ✠ WILLIAM, Bishop of Clifton.
- ✠ FRANCIS, Bishop of Northampton.
- ✠ ROBERT, Bishop of Beverley.
- ✠ JAMES, Bishop of Hexham and Newcastle.
- ✠ JAMES, Bishop of Southwark.

* 1 Thess. v., 23.

THE CATHOLIC'S PLEA.

AN APPEAL

TO

THE BIBLE.

“And what shall be answered to the messengers of the nations? That the Lord hath founded Sion, and that the poor of His people shall hope in Him.”—ISAIAH xiv. 32.

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THE CATHOLIC'S PLEA.

OF all Religions, at this day,
Which are on earth profess'd,
'Tis natural for you to say
That yours must be the best.

But taking all both best and worst,
Now, or in ages past,
The Catholic it was the first,
And it shall be the last.

Now this you very likely deem
Too bold a thing to state ;
But nothing new, as it would seem,
Has been revealed of late,

And so I think you will agree,
That nothing really new
Can ever have a claim to be
Received by us as true.

So that which really was the first,
Shall as the last remain,
When all the others, best and worst,
Have been professed in vain.

Now if the first was Catholic,
As I'll go on to prove,
Why then I know no hellish trick
Can its foundation move.

So first of all I'll take my stand
Upon the written word,
In looking for Salvation plann'd
By Jesus Christ our Lord.

For being God as Man He came,
And therefore under Heaven,
For saving us no other name*
Among mankind is given.

* Acts iv. 12.

Now that Salvation which He wrought
When on the Cross He died,
I want to know how it is brought,
And to each soul applied.

You tell me that I must believe,
And so indeed I do,
That is, the Gospel I receive,
And take it all as true.

But if I really try to know
How we from sin are clean,
I find that teachers differ so
I can't tell what they mean.

So for myself once more I look,
In hopes that I shall find
Something about it in the book
Put forth for all mankind.

And here I very plainly see,
From what my Saviour said,
Believers in a Church must be,
With Peter at its head.*

* St. Matthew xvi. 18, 19.

And that to Peter should be given
For all the Church, what He
Who formed it, called "the keys of Heaven,"
For setting sinners free.

And when to other texts I turn,
And do my best to know
How this was understood, I learn
A Church was founded so.

For all who in the Lord believed,
And should salvation see,*
Were drawn together and received
In one society.

And this Society to keep
As one, was Peter's care,
For Christ had bade him feed His sheep,†
And made for him His prayer.‡

Thus when the Church on every side
Was spreading, as we read,
And the believers multiplied,
St. Peter took the lead.§

* *Acts ii. 47.* † *St. John xxi. 17.* ‡ *St. Luke xxii. 32.*
§ *Acts ii. 14, 37, 38 ; and Acts v. 15, 29 ; and Gal. i. 18.*

And so wherever Peter went,
 Passing all quarters through,*
Thither for help the Brethren sent,
 As though the Church went too.†

But Christ would meet all earthly strength ;
 Thus Peter made his home
In the world's capital, at length,
 And fixed his seat at Rome.

If any one this fact deny,
 His party to advance,
Your argument, I would reply,
 Bespeaks your ignorance.‡

* Acts ix. 32, Protestant version.

† St. Ambrose, Bishop of Milan, who was born about the year 340 A.D., and who was therefore much more likely to know how things were understood from the first than they are who write in these days, used these words "Ubi Petrus ibi Ecclesia."—"Where Peter is there is the Church."—*In Psalmum xl. Sec. 30.*

‡ It is very common to hear it said, even by Clergymen and those who ought to know better, that there is no proof that Peter was ever at Rome, whereas there is just as much to prove this fact as there is to prove anything else which we believe in connection with our Religion, for the ancient writers who tell us what books of the New Testament were taken to be Scripture tell us also that Peter went to Rome,

Thus Rome the central point became
From whence the Faith should go,
Through all the world, for aye the same,
That all the truth might know.

Now mark, St. Paul the same thing saith,
Which you at least may note,
In the whole world the Romans' Faith
Was spoken of, he wrote.*

But Peter like the rest must die ;
Then will you now contend,
That all the Church's unity
Came forthwith to an end ?

and if you doubt them on this point you may as well doubt them altogether. If they do not speak the truth about Peter going to Rome, why should we believe them when they say that the Gospels were written by Matthew, Mark, Luke, and John, or when they tell us that the Acts of the Apostles was received as true in early times ? The reader may have no opportunity of referring to ancient writers. It may suffice for him therefore to know that Dr. Smith, in his Dictionary of the Bible, says, that there is no ground for any doubt as to Peter being at Rome : " the evidence of his martyrdom there," he says, " is complete," and as Dr. Smith's work is very learned and impartial, this may serve to " put to silence the ignorance of foolish men."

* Romans i. 8..

So that "the churches" everywhere,
Wherever they might be,
Sometimes *alike* the faith declare,
And sometimes disagree?

In such a case, you see full well,
No certainty abides,
For 'tis impossible to tell
With whom the truth resides.

You say "we take the written word
To guide us," very good,
But, if it's readers often erred,
How is it *understood*?

No! As of Pastors there was need,
When all the twelve were dead,
So one chief pastor must succeed
To stand in Peter's stead.

Fast, then, the Church in every land
To Peter's chair* did keep,

* St. Cyprian, who was born at the beginning of the 3rd Century, speaks of the Church of Rome as "the chair of

According to the Lord's command;
That he should feed the sheep.

So when a century had run,
The Roman Church we find,
Comprising every Church in one,
The faithful all combined.*

As an expanding circle, whence
Man saw his Heavenly home,
The earth was its circumference,
Its centre was at Rome.

The little stone† whose growth was quick,
Beyond the world's control
Had spread, and was called Catholic,
Which means *throughout the whole*.

Peter, and the principal Church whence Sacerdotal unity has arisen."—*Epistle to Cornelius* lv.

* St. Irenæus, who had known persons who had seen St. John, speaking of the Roman Church, says, "to this Church It is necessary that all Churches should come in agreement, that is the faithful who are everywhere."—*Contra Hæresis* iii. 3.

† Daniel ii. 35.

On things around you cast your eye,
And what is to be seen ?
This Church in perfect unity,
As it hath ever been.

Still to defy the powers of ill,
Her banner is unfurled*
Drawing believers on, while still
She spreads throughout the world.

Thus far and wide the Gospel sound
Is heard and understood,
While yet her children all are bound
In one vast brotherhood.

As at Jerusalem was done,†
E'en now to Rome repair‡
Her Pastors, at the call of one
Who sits in Peter's chair.

And thus the Church from Christ which rose
And Catholic became,
And that which now you would oppose,
Is after all the same.

* Canticles vi. 9. † Acts xv. 7.

‡ *To the Œcumenical Council, Dec. 8, 1869.*

I pray you then consider, why
So recklessly you dare
To break the Christian unity,
And mock the Saviour's prayer ? *

You say that in the course of years,
The Church of Rome got wrong ;
And now no difference appears
To what " church " you belong.

I ask you first, can you say when
It ceased to be the head,
For sending forth the truth ? and then,
What church is in its stead ?

But perhaps you say that when it erred,
There was no head at all,
So each must take the written word,
And by it stand or fall.

But then this only brings us back
To what we said before,
That Christians now the truth can track
With certainty no more.

* St. John xvii. 20.

If at her centre it could be
That error might prevail,
Then the whole Church in unity,
Or else in Faith, must fail.

If with her centre she abide
In error, truth is gone ;
If from her centre she divide,
She is no longer one.

So of the " Branches " (which forsooth,
To prove one Church you try),
Some would yield unity for truth,
Some truth for unity.

But if, from either point of view,
She failed, as people say,
That Christianity is true
All proof has pass'd away.

The Testament no proof can be
Of what therein is read,
Unless we find the facts agree
With what the Saviour said.

He prayed believers might be one,
And therefore we may dare
To urge, if this has not been done,
God has not heard His prayer.

But if His prayer has not been heard,
How can we know that He
Can verily fulfil His word
In what we cannot see?

Thus if the Church could once divide,
When from it sects withdrew,
The Scripture doth no proof provide,
That what Christ said is true.

But if the Church divided not,
All who to her belong
This and yet further proof have got,
That they can ne'er be wrong.

For Christ to Peter did foretell,
That Rock should never fail,
"Against my Church the gates of Hell," *
He said, "shall not prevail."

* St. Matthew xvi. 18.

But Hell prevails whenever lies
Are for the truth received,*
As came to pass in Paradise†
When Satan was believed.

Where Peter is no lie is there,
If we can take Christ's word,
Hence unity, in Peter's chair,‡
Proves that it never erred.

In unity we see the sign§
For which the Saviour prayed,
And so we trust the power divine||
On which His Church is stayed.

And thus the Church of ages past,
The Church we see to-day,
The Roman Catholic, will last
Till all things pass away.

* St. John viii. 44.

† Genesis iii. 4.

‡ See Note on page 9.

§ St. John xvii. 23.

|| St. Matthew xxviii. 20 ; and St. John xiv. 16.

Till those who yet outside remain,*
Yield to Messias' rod,†
And over all the Son shall reign,
And give it up to God.‡

* St. John x. 16. † Psalm ii. 9. ‡ 1 Cor. xv. 24.

A LETTER
ON THE
DUTY OF FORMING
A
DIOCESAN SEMINARY,
BY
HERBERT,
BISHOP OF SALFORD.



SALFORD :
MATTHEW LEEMING, BOOKSELLER, CHAPEL STREET.

1872.

[III.]



BISHOP'S HOUSE, SALFORD,

St. Andrew's Day, 1872.

MY DEAR CANON KERSHAW,

A short time ago you were so good as to give me an account of the *Mensa* of the Bishop, which you have hitherto collected. You informed me that the Bishop of this Diocese is less well provided for than any other Bishop in England, and that the provision for his support and necessary expenses is inadequate. You then suggested with great delicacy and kindness, that this provision might be increased by an appeal, without any intervention on my part. I fully appreciated, and appreciate still, your kind and thoughtful consideration; and if I decline to entertain it, it is in order to point out a want, which, to my mind, takes a long precedence of this and of every other want—by the side of which the Episcopal *Mensa* sinks almost to the level of a personal question. I mean, how can we most efficiently promote the apostolic training of those who are aspiring to the Priesthood, and offer them the best practical preparation for their immediate work of the salvation of souls in this Diocese?

1. At present, as you are aware, the wants of the Diocese are far from being adequately supplied. Ten additional Priests at least are urgently needed at this moment. We have indeed a limited number of pious and intelligent youths scattered through five or six different Colleges. And we have every reason to be grateful to these Institutions for the excellent subjects they turn out, and I trust that we shall increase rather than diminish their number, both at Ushaw and elsewhere. But, being at a distance, they necessarily come

to the Diocese personally unknown to the Bishop and the Clergy, as they are for the most part to one another. This indeed, is a serious drawback: for in the first place the Bishop being the Father of his clergy, ought to know them intimately, and their souls ought to be the object of his care even more than the souls of others. Yet how difficult, how almost impossible is this when they have passed under his care and his hand in their youth! And in the second place, on their arrival in the Diocese from College, according to present circumstances, either—they have at once to enter upon the weighty responsibilities of the Pastoral life, without either local experience or immediate and practical preparation. Or—if they are sent as Assistants to an over-worked Pastor, the burden of training them to a good system of Parochial work must be thrown upon one who has perhaps neither the time nor the skill for so critical a task. And in almost every case their destination, and perhaps their entire future, have to be determined, not by their capabilities—which are unknown and untried—but by the accident of whatever mission may present the most urgent appeal for help at the moment of their first appearance in the Diocese. The spiritual risks thus run by the young Priest, and the indiscriminate waste of force thus resulting from such a system to the Diocese, are too obvious to require more words.

It would therefore be in the highest spiritual interest of the clergy and of the laity alike, to establish a Seminary of Pastoral Theology within the Diocese, in which all Students who had finished their third year of theology elsewhere should enter for at least one year. During that time they would live with the Bishop and become known to him, and to the clergy, and to one another. They would continue their Ecclesiastical studies under the guidance of one or two Professors, while at the same time they would be carefully trained by a thoroughly skilful Parish Priest, chosen for the

purpose, in the practical work of the Parish; that is, in catechising and teaching children, preaching, the direction of Confraternities, the management of Schools, and the administration of the Sacraments. Being thus instructed gradually and on a settled system in the discipline of the Pastoral life, they would then turn out thoroughly efficient Assistants to the Pastors of the various missions, and spread in time throughout the Diocese a good and uniform tradition of parochial work and Ecclesiastical life. I cannot help thinking also, that the gradual transition, which would thus take place, from the seclusion and privacy of a College to public and parochial life, would be attended with excellent results.

2. I have hitherto dwelt only on the special and local reasons, which stand pleading at the door; but they are backed by general principles and Catholic laws, which give them an invincible force, and command our adhesion.

Certain it is, that we can take no more important measure to secure the salvation of souls, than to educate the clergy up to the highest point of efficiency. "O Priest," says S. Charles, addressing himself to his clergy, "thou art the pattern of the faithful; thou art the example set up upon the mountain, according to which the faithful ought to conform their conduct and their life."

"Good Priests," says S. Alphonsus, "are the hands of the Bishop, without which he will never be able to cultivate his portion of the vineyard. From a thoroughly well regulated Seminary, the Bishop will be able to provide all his Churches with good priests, confessors, and preachers. And he will thus behold piety flourish throughout his Diocese." "I count entirely," wrote the same practical Bishop of modern times, "upon the Seminary for the good of the Diocese. If it does not answer my aim, I count all other labour as lost." And again, "the Church and the family are interested in the Seminary being what it ought; the Church, because she there trains up priests for herself;

"and the family, because it provides the necessary expenses
 "and has a share in the priests." He used habitually
 to call the Bishop's Seminary "the apple of his eye" and
 "the jewel of the Diocese."

S. Charles, the pattern of the pastoral clergy, published
 the following decree, in the Fifth Provincial Council of
 Milan: "The Bishop must remember, that by a decree of
 "the Council of Trent, the whole burden and duty of
 "administering and properly governing the Seminary is laid
 "upon himself; and that he must therefore establish and
 "watch over his Seminary with the greatest possible
 "diligence."

But more authoritative than the words even of Saints
 and Provincial Councils, are the instructions upon this sub-
 ject given by the Vicars of our Lord, to the whole Church,
 in almost every century. Within the narrow limits of a
 letter one must be brief; I will therefore only refer to two
 examples, that set before us by Benedict XIV., in the last
 century; and that by Pius IX., in our own.

In the very first year of his Pontificate, Benedict XIV.
 published an Encyclical, insisting, with all his authority as
 Pastor of the Universal Church, upon the establishment of
 Seminaries in every Diocese. He said, and I italicise a few
 words: "*It is more important than it is possible to say, that*
 "those who are called to the Priesthood should be trained
 "to the sacerdotal life from their youth." Still addressing
 himself to the Bishops, he teaches them thus: "It is
 "necessary that the Seminaries should be the objects of your
 "special solicitude, viz., that you should *very often visit them*;
 "that you should become acquainted with the conduct and
 "character of each of your students, and with their progress
 "in their studies; that you should give them good masters
 "for their formation, men endowed with the true Ecclesias-
 "tical spirit; that you should yourself, from time to time,
 "honour their literary exercises and their Ecclesiastical

“functions with your presence, and that you should reward those whose virtues have been pre-eminent and have obtained the highest approbation.” “You will not repent having watered these young trees with your own hand in their tender years; your labour will yield to you the most delicious fruits in an abundance of good workmen.” And further on he says: “Bishops have been too often in the habit of complaining that the harvest is great, but that the labourers are few. Perhaps they ought rather to have complained that they have not used all the pains they were bound to use, in order to form and train labourers equal to and fit for the work of the harvest. Good and vigorous labourers are not *born* such, but are *made*. And their formation is the especial care and solicitude of Bishops.” “You ought therefore to take it very much to heart to establish Seminaries as speedily as possible wherever they do not already exist.”

Pius IX. began his Pontificate in like manner, by earnestly calling on the Bishops to establish their Seminaries. In the Encyclical published on the occasion of his elevation to the See of Peter occur these words, which have certainly not yet lost their force :

“Let not this truth escape your wisdom, Venerable Brethren, but bear it in mind—that it is impossible to obtain truly good ministers for the Church unless they are formed in Ecclesiastical Houses of the best kind, and that the whole future of their lives receives its impulse and direction from such pious Institutions. Exert then all your Episcopal zeal and energy to train up your clerical students from their tender years, teaching them piety and solid virtue, literature, and the exact, but more especially the sacred, sciences. Wherefore nothing ought to be dearer to you, or to appear of greater importance in your eyes than by every effort, care, and industry to establish, wherever they do not exist, Clerical Seminaries according to the

“Decree of the Fathers of the Council of Trent, and where
 “they already exist, to enlarge and multiply them, as may
 “seem necessary.”

The prescription of the Council of Trent that every Cathedral should have its Seminary, governed and directed by its Bishop, is perfectly well known. Following this and the repeated injunction of the Sovereign Pontiffs, and fully recognizing the actual want in England of Diocesan Seminaries, the Third Provincial Synod of Westminster met chiefly to consider this very subject. The Fathers therein assembled finally passed unanimously the following solemn Decree, viz., that

“Each one of the Bishops proposes heartily to exert himself in the future with all care to found in the best way he
 “can a Seminary in his own Diocese.”—(*Decretum XIII. De Seminariis condendis.*)

The law of our conduct is therefore clearly laid down; and certainly the clergy and laity can unite in no more needful, more blessed, or more fruitful undertaking than the formation of a Seminary for the multiplication of Priests, and for their training in the spirit of the Apostles. To do this will be to enter into the Divine mind of the Church and to obey the vital law of her expansion and perfection.

3. I propose therefore to build upon the land adjoining the Cathedral in Salford a Pastoral Seminary, of which a portion will form a residence for the Bishop and for the Cathedral Clergy. It will also, I hope, contain an Ecclesiastical Library for the use of the whole Diocese. As I desire to conform in everything, as far as possible, to the Decree of the Council of Trent, I shall hope to avail myself of the services and counsel of two members chosen from the Cathedral Chapter, and of two from the body of the Clergy, for the better government of such a Seminary and for its financial administration.

4. The example of our Divine Lord encourages me in

my proposal to live myself, not apart but, in the midst of those who are preparing for the Pastoral and Apostolic life. He trained his Apostles and Disciples by personal contact and by living in the midst of them; by entering into their joys; bearing with their faults; gently correcting them, and going ever before them.

In the early Church the Bishop gathered his young Clergy round himself in his own dwelling, and taught them either by word or example. We read that in Africa the great S. Augustine lived at a common board surrounded by his "Sub-deacons, Deacons, and Priests," and that S. Fulgentius, a little later, followed his example. In Spain, the Councils of Toledo occupied themselves for nearly three centuries with the life of the Clergy, and one of them decreed that there should be two kinds of Seminaries for Clerics, of which "one was to be actually under the Bishop's roof" and under his direction. In France, the Second Council of Tours ordained that the Bishop should be surrounded in his house, as by a choir of angels, with Priests, Deacons, and Clerics*;—and S. Gregory of Tours speaks of this as the example set him by his predecessors. While, in England this form of life was introduced from the beginning, S. Augustine having brought it over from Rome, by the direction of S. Gregory; and Venerable Bede speaking of this example observes, that this common life of the Bishop with his Clergy, was in simple conformity with the primitive practice of the Fathers, when all things were in common. And thirty years later, when the Irishman, S. Aidan, came over to the North of England with his companions, at the invitation of S. Oswald, King of the Northumbrians, he brought with him, and established the same mode of life.

* The Third Council of Tours decreed as follows: "Priusquam ad consecrationem Presbyteratus accedat, maneat in Episcopo, discendi gratiâ suum officium tandiu donec possint et mores et actus ejus animadverti; et tunc si dignus fuerit, ad Sacerdotium promoveatur."

And it is a pleasure to record that the northern parts of England owed to him and to other children of S. Patrick in the seventh century those graces of faith and charity for which we are again indebted to Ireland, perhaps in a wider degree, in the nineteenth. The old Saxon historian dwells upon the life of S. Aidan as a pattern for all succeeding Bishops and Priests. He began by founding Episcopal Schools, taking himself a part in teaching, and he lived in the midst of his brethren. Nor did the tradition immediately dry up: the Greek, S. Theodore, Archbishop of Canterbury, and the Saxon, S. Wilfrid of York, conformed to the ancient practice, and surrounding themselves with the young and the learned became centres of light and of strength.

Separated as we are from these Fathers and Saints of the Church by a difference of holiness and learning, greater even than the difference of time and circumstance which divide us, we may still lift up our eyes towards their distant horizon, and with yearning hearts salute them from afar, while we pray to be strengthened by God's grace humbly and at a distance to follow in the trace of their footsteps.

Those who have carefully studied the History of Ecclesiastical Education, are well aware that when the Universities arose in the 11th and 12th centuries, and extinguished the light of the Episcopal Seminaries, the sacerdotal spirit of devotedness and piety was eclipsed by corruption and disorder. It is notorious that the Churches were never so pure and so bright as when their Bishops approached nearest to the pattern which is shewn them on the Mount,—no other pattern than the Divine Master Himself, the Prince of Pastors, living in the midst of His Apostles and Disciples, educating them by personal love and untiring care.

5. But you will now ask me, How do you intend to accomplish your proposal? To cover under one roof a Seminary, a Bishop's residence, and a dwelling for the

Cathedral Clergy, will involve an outlay of from £8,000 to £10,000. To this I answer; My trust is entirely in God. It is true, that there are no funds for the purpose, nothing in a word, but a suitable and unoccupied site adjoining the Cathedral. But our Lord can touch the heart of his people, and teach men to feel that to co-operate with Himself in the formation of an Apostolate, is to acquire a right not only to His kingdom, but also to a chosen place next to His loving and grateful Heart.

As to what may be the most suitable way of collecting the alms of the Diocese for this purpose, I shall not be prepared to say, until I have consulted the Provost and the Chapter, and this I propose to do upon an early occasion.

6. Before closing this letter, there is another department of Education upon which I wish to say just one word. It is fitting that our efforts to increase zeal and learning should begin from the House of God, for we are the "leaders of the people," and "the lips of the Priest shall keep knowledge" and the people seek the law at his mouth, because he is the "Angel of the Lord of Hosts."—(*Mal. c. ii.*) But we cannot stop here. My predecessor has left the elementary parochial schools of the Diocese perfectly organized. They are large, commodious, and on the whole sufficiently numerous to relieve us from immediate anxiety; and the Clergy, so far as I have observed, have set their heart on maintaining and carrying forward their efficiency. There is perhaps no Diocese in England better provided in respect to its parochial schools.

But suitable provision has yet to be made for the education of a higher class; so that the next Diocesan undertaking, after the work of the Seminary, must be to carry on to completion the work of the Grammar School, prudently and wisely begun by my predecessor. He laid its beginnings humbly in Bethlehem, and they are in Bethlehem still. It has already, I am glad to say, borne valuable fruits, and is

destined, I trust, in the future to meet the urgent demand. This great commercial Metropolis ought to possess a Catholic Commercial College, worthy both of itself and of the Catholic name. We have excellent Classical Colleges in the Diocese and elsewhere, and they have been proved by test to have reached a high state of proficiency: but we have no Commercial School, that I know of, coming up to the standard which I think we are bound to attain. Our position and the requirements of the day demand this of us. We are a commercial people, and there is no reason why the Catholic Church should not supply as highly efficient a commercial education in Manchester as she does a liberal and classical education elsewhere. She is fully equal to the task. She is a friend to commerce and industry, and to all the honourable pursuits of men. We have peculiar advantages at our disposal in Manchester, and I desire to utilize them as soon as possible. I have already taken certain preliminary steps; but the time for public action has not yet arrived.

This letter, my dear Canon, has already outrun in length the limits in my intention when I took up my pen; but it scarcely embraces more than the tenor of our conversation, and the views which are as much yours as mine.

I may say in conclusion, that after prayer, and with the advice of the Chapter, who are the Council of the Bishop, I have no doubt that it will be our duty to endeavour to carry these projects into effect—beginning, as I have said, with the Seminary. For success we may peacefully trust in the loving Blessing of God, in the prayers of His Immaculate Mother, of S. Joseph and of the Apostles, and in the faith and charity of our own people.

Believe me to be, my dear Canon KERSHAW,

Your faithful and devoted servant,

✠ HERBERT, BISHOP OF SALFORD.

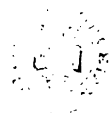
A PASTORAL LETTER
TO HIS FLOCK
ON THE
PASTORAL OFFICE
AND THE
SALVATION OF SOULS;

BY
HERBERT,
BISHOP OF SALFORD.



SALFORD.

1872.



HERBERT, by the Grace of God and Favour of
the Apostolic See, BISHOP OF SALFORD, to the
Clergy, Secular and Regular, and to the Faithful
of the said Diocese,

HEALTH AND BENEDICTION IN THE LORD.

DEARLY BELOVED BRETHREN, AND DEAR CHILDREN IN JESUS
CHRIST,—

JESUS CHRIST, the Prince of Pastors, in spite of our manifold sins, has condescended in His incomprehensible love, wisdom and forgiveness, to look down upon and choose us, through His Vicar, to be the Shepherd to whom He would confide the care and government of that portion of His flock which belongs to the Church of Salford. The Sovereign Pontiff has spoken in such terms that nothing remained for us but humbly and trustfully to submit to his voice, as to that of God. It became our duty, therefore, carefully to consider the position to which God has called us, so that we might not enter upon it in ignorance of the obligations which we are contracting towards the Adorable Trinity and Jesus Christ our Lord, and also towards you, dear Brethren and Children in Jesus Christ, for whose souls as well as for our own we shall now have to render an account.

The more diligently we have studied the nature and office of the Episcopate in the Church of God, the more we have been filled with awe and with a just fear and anxiety for ourselves. And as a father may at times open his heart to his children and derive from them sympathy and support, so do we now, under the pressure which is upon us, feel impelled to unburden our heart to you. We may therefore open our mouth and repeat to you the words which have been spoken to us in the solitude of our retreat by the Fathers of the Church from the beginning, and by Saints and holy writers in various ages. We do this in order that you may share their thoughts and teaching with us, and that you may

thus be all the more moved to compassionate our weakness under so great a burden, and constrained to lift up your hands in prayer that we may be supported and guided by the Chief of Shepherds.

I. The Episcopate is defined to be an Order and a Sacrament, instituted by Christ, by which the plenitude of the Christian Priesthood is conferred, for the government of His Church and the salvation of souls.*

* The following beautiful passages from the treatise on *The Ecclesiastical Hierarchy*, by S. Dionysius, the Areopagite, a convert of the Apostle Paul, will be read with interest. The authenticity of his works is controverted, but maintained by the late Archbishop of Paris.

"The principle of the hierarchy is the Trinity—the source of life, the essential goodness, the one only cause of all—who, in the outpouring of His love, has communicated to all things their being and perfection. In the bosom of His infinite excellence and goodness this Indivisible Trinity, whose mode of existence, unknown to men, is understood by Himself alone, nurtured the desire to save every intelligent creature, the angels and men. But salvation is only possible to souls that are deified—and their deification is nothing else than the union and resemblance which they strive to obtain with God.

"The common end of every hierarchy is the love of God and of divine things, a love which is generous, heavenly in its origin, pure above all. It is, above all, the flight from everything contrary to charity. It is the knowledge of things in their reality, the sight and science of the sacred truths; it is, in a word, the participation in the unspeakable simplicity of Him who is sovereignly one, and the mystical banquet which nourishes the prayerful soul and makes it divine.

"The hierarchy communicates the abundance of its spiritual riches to the hierarch or Pontiff whom it consecrates. For as in naming the hierarchy we comprehend in a word all the sacred Orders which it contains, so, when we name the Hierarch or Bishop, we point out a man inspired of God, and divine, versed in the knowledge of the divine mysteries, and in whom is summed up and resplendent the whole hierarchy which he contains. (c. i.)

"The divine Order of our Pontiffs is the first of the Orders, and comes nearest to God; and it is also the last and the most sublime, because in it all the orders of our hierarchy find their term and completion. For as the universal hierarchy has its completion in Jesus Christ, so each particular hierarchy [or Diocese] has its completion in its own Hierarch [or Bishop]. The pontifical power flows into all the other sacred orders below, and it is by these that he accomplishes the mysteries belonging to the hierarchy." (c. v.)

A number of different names and official titles have been given to Bishops in different ages, by the people, the Fathers, and the Councils of the Church, indicative either of their relation to God or to souls: such as "Apostles," "successors and sons of the Apostles," "Apostolic men," "Princes of the people" or "of the Church," "High Priests," "Pontiffs," "Popes," "Father of Fathers," "Judges," "Vicars of Christ," "Angels of the Church," "Hierarchs," or Heads of the Sacred Orders in their Diocese, "Ordinaries," and "Pastors;" and they have been styled "Venerable," "Most Reverend," "Most Holy," "Most Religious,"—in relation, not to their personal sanctity, which is uncertain and unknown, but to their Office, which is the most holy upon earth.

But according to St. Augustine, "a Bishop is no Bishop who seeks his own pre-eminence, and not the good of his people;" and again, "the Bishop is not the Lord, but rather the Servant of all;" and again, "Bishop is the name given to an arduous work, a labour, and not the name of an honour." In commenting upon the words of S. Paul to Timothy, "If a man desire the office of a Bishop, he desireth a good work," S. Jerome says, "Hearken to what he says: he who desires that office desires *work*, a hard work, not a dignity. If he look only at the dignity, he will soon perish." The Apostle calls it emphatically "*a work*," and he calls that work emphatically "*good*," because it is consecrated entirely to the good of souls and God's glory; and if we remember that, in the early days, suffering, persecution and martyrdom were almost universally the portion of a Bishop, the meaning of the Apostle comes out still more strongly. If there be honour attached to the Office, this is because *labour* is honourable; and the more difficult, the more spiritual, and the more lasting the labour, the more is it honourable in the eyes of God and of men.

The very word *Episcopus* is derived from a root which means "the superintendence," "the oversight" of a work; and in the ages which preceded Christianity was given to those public Officers who were charged to provide food and raiment for the destitute in certain cities. And thus the Bishop is placed in the Church upon a higher seat than all others, so that he may have the "oversight" of all and be seen by all. He is the Shepherd having the "oversight" of all his sheep.

We now come to consider what are some of the obligations

attached to this office ; and in doing so, we are well aware, dear Brethren and Children in Jesus Christ, that we shall be pointing out to you our own condemnation. Still we would not have you ignorant of the whole burden which is laid upon us, so that we may be stimulated by your knowledge of it, and supported by your prayers.

1. First, then, the state of a Bishop is what is technically called the highest "state of perfection."

The state of life or position of a person is to be estimated by the nature of the duties attached to it. Now the office and duties of a Bishop are the most perfect, viz., to purify, to illuminate, and to perfect the souls of men. He is bound by law and by vow to devote himself to his flock, and that to the end of his life ; and even to lay down his life, if need be, for their safety.*

Thus Suarez, the theologian, following S. Thomas and other writers, asserts that the Episcopal state is a more perfect state than that of any religious Order whatever ; and the assertion is proved from the Scriptures, the Fathers and the Councils of the Church. S. John Chrysostom, comparing Bishops with monks, says plainly,

* St. Ignatius, disciple of St. John the Evangelist, says, in his Epistle to the Smyrnians :—" No one is more excellent than a King, nor is any one " like to him in created things : nor is anyone greater in the Church than a " Bishop, who is consecrated to God for the salvation of the world. He who " honors him will be honored by God : he who dishonors him will be punished " by God ; without him nothing ought to be done of those things that relate " to the Church. Where he is present there is also present the multitude of " the Christian people, as where Christ is—there is drawn up the whole " heavenly host. We must revere him as Christ, for so the holy Apostles " bid us.

" He who obeys him not is without God, without piety, despises Christ, " and withstands His command. Without him there is no Church, no assembly of Saints ; he who acts without his authority is without ; has a stained " conscience ; is worse than an unbeliever ; for those who belong to Christ " belong to the Bishop, but those who turn away from him and make " common cause with the wicked, will be destroyed with them, for they are " not Christ's tilling, but the seed of Satan."

And S. Gregory Nazianzen and S. Basil both describe the Bishop as—" the angel of God ; the guardian of souls, bearing in his hands this creation " of the great God ; the teacher of eternal life, reconciling God to men. The " consoler of the afflicted ; the staff of old age ; the teacher of youth ; the " support of the poor ; the steward of the rich, and the father of orphans.

“a much greater perfection of life is required of the former than of the latter.”

But that which is far more anxious is—and it is here that we speak our condemnation—that he who is called into this state of perfection, and to the exercise of these most perfect acts of charity, ought himself to be perfect. The *state* of a Bishop does not of itself confer personal sanctity—though the Sacrament gives grace to attain it—rather it presupposes and requires it in him who is assumed into it.* Thus, before our Divine Lord made Peter His Supreme Vicar, He thrice interrogated him as to whether he loved Him (for love is perfection): “*Peter, lovest thou me?*” And when in his humility he had answered, “*Lord, thou knowest that I love Thee,*” our Divine Master committed to him the office which is the most perfect upon earth, the nearest to His own, that of feeding His whole flock. And later on we see that, when Peter published his own instructions, he laid down this same doctrine for those who were Bishops, as he says, “*like*” himself, and said to them, “*Feed the flock of God which is among you; taking care of it not by constraint, but willingly, according to God:*”

“For as the Redeemer Himself says (Matt. v), the Bishop is as a city placed on a mountain, to which all the troubled in body and soul have recourse. He is a public fountain whence all who thirst may drink; and a common storehouse of all medicines, whence the sick may find a remedy. From him the blind seek sight, children learning, those in doubt counsel, the needy assistance, widows protection, and those weighed down by divers temptations and anxieties and afflictions, medicine and relief.”

* S. Gregory the Great, in his touching instructions to the Pastors of Souls, says:—“Let the Bishop be near every soul in his Diocese by tenderness and compassion, while raised above all in prayer and contemplation.” And the Venerable Bellarmine, addressing these words to his nephew, a Bishop elect, adds, that “the meaning of this is that a Bishop ought to possess most fully the perfection both of the contemplative and of the active lives; though it is certain that the *perfection* of the active life, which consists in charity towards our neighbour, belongs to few, and that the *perfection* of the contemplative life, which consists in perfect charity towards God, belongs to fewer still. But our Lord Himself taught this sublime perfection by His holy example, when He spent whole days in charity to men, teaching and exhorting, urging and reproving, and whole nights in the love of God, in prayer and contemplation, praising and thanking His heavenly Father. The same truth was taught by the Apostles when they gave themselves exclusively to prayer and preaching.”

and immediately added—implying the whole doctrine of personal sanctity—be “*a pattern of the flock from the heart.*” (1 Pet. c. 5.)

2. Secondly, the Bishop is consecrated to govern his flock in the Name of Jesus Christ, and to lead it to eternal salvation. He therefore receives power over persons and things in his own Diocese, and this power is regulated by canons. He can make Constitutions and Statutes binding on his subjects under pains and censures, both in and out of Synod.

He has a certain defined authority over his clergy, over churches and oratories, confraternities, convents, religious institutions and *opera pia*, except in cases exempted by the Sovereign Pontiff. His jurisdiction enters into the administration of the Sacraments, and gives him powers to grant certain specified dispensations from the ordinary canon law of the Church. In General Councils he sits as a true judge and legislator: but in matters already defined, he is bound to give judgment according to the definition; and in matters under discussion his judgments bind only when confirmed and approved by the Sovereign Pontiff. He is, also, the only judge of heresy within his own Diocese.

His chief office is to preach and teach, and therefore in his consecration he bears the book of the Gospels upon his shoulders, and the Church prays that his “speech and preaching may be not “in the persuasive words of human wisdom, but in the shewing “forth of the spirit and of virtue,” and bids him “go and preach “to the people committed to him.” The ring, too, which is blessed and placed on his finger, is called by the Church “the Signet of the Faith,” for he is to “guard with unblemished faith his Spouse, who is the Church of God.” And it is as an act of adhesion and of love for the Faith of the Church that people kiss the Bishop’s ring before receiving Holy Communion from his hand, and on other occasions. He is, in a word, the true Pastor, the ordinary Pastor (and thence he is frequently called in canon law simply “The Ordinary”) of the Diocese. He governs and feeds his flock in his own name and by his own right; he is not the delegate of the Pope, nor his vicar, nor his vicegerent, nor his minister. Heretics at different times have asserted that he is, and that consequently his power and jurisdiction expire upon the death of the Pope; but such a doctrine is altogether erroneous and cannot be held by any Catholic.

3. You will not, however, dear Brethren and Children in Jesus Christ, understand from what has been said that the Bishop of the Diocese is the Supreme and only Pastor of the flock committed to his charge.

The Sovereign Pontiff, though in Order no more than a Bishop, in jurisdiction and the prerogatives of his Primacy is superior to all. He possesses "a superiority of ordinary power " over all Churches; and this power of jurisdiction of the Roman " Pontiff, which is truly episcopal, is immediate." (Vatican Council, *Constitut. Pastor Aeternus.*) All, therefore, priests and people, have at all times a right of immediate recourse to the power and jurisdiction of the Roman See. He is the Shepherd of Shepherds, he feeds the sheep and the lambs. He alone is the Vicar of Jesus Christ in the fulness of the term, placed by the Lord over the whole flock. When he teaches as Universal Pastor he is infallible; when he commands he is to be obeyed. The Bishop and the little child are alike subject to him when he speaks as Peter from the Chair of Peter. To the Pope alone it belongs to define articles of faith, to dispense from the general laws of the Church, to mark out dioceses, nominate Bishops, confer jurisdiction, and withdraw or limit it. All greater causes in the Church are reserved to the decision of the Apostolic See. And no Bishop has the power to sever the union contracted between himself and his flock or to dispense himself from his own obligations, which bind him to lay down even his life for his flock when necessary, but the Pope alone.

"In this manner the Church of Christ is one flock under one " Supreme Pastor, through the preservation of unity both of communion and of profession of the same Faith with the Roman " Pontiff." (*Pastor Aeternus.*) Nor is this any new doctrine, as some have foolishly maintained and have sought to persuade the unlearned. It dates from the beginning. In the third century, when writing not professedly on the Papacy, but on the "Unity of the Church," St. Cyprian said:—

"There is an easy proof for faith in a short summary of the " truth. The Lord said to Peter, 'I say to thee that thou art " Peter, and upon this rock I will build my Church, and the gates " of hell shall not prevail against it. And I will give to thee the " Keys of the Kingdom of Heaven; and whatsoever thou shalt

“ bind upon earth, it shall be bound in Heaven ; and whatsoever
 “ *thou* shalt loose on earth, it shall be loosed also in Heaven.’
 “ (Matt. xvi. 18, 19.) And again, after his resurrection, He said,
 “ ‘ Feed my sheep.’ Upon him being one He builds His Church,
 “ and to him commends the sheep to be fed In order to
 “ manifest unity He constituted one Chair, and by His own
 “ authority disposed the origin of that same unity as beginning
 “ from one. Certainly the other Apostles were what also Peter
 “ was but the beginning proceeds from unity, and
 “ primacy is given to Peter, that the Church of Christ may be
 “ set forth as one and the Chair as one. And they all are shep-
 “ herds, and the flock is shewn to be one, such as to be fed by
 “ all the Apostles with unanimous agreement, that the Church of
 “ Christ may be manifested as one He who holds not this
 “ unity of the Church, does he think that he holds the Faith? He
 “ who strives against and resists the Church, who deserts *the Chair*
 “ *of Peter on which the Church is founded*, does he feel confident
 “ that he is in the Church? (*De Unitate Ecclesiae*, c. iv.) The rays
 “ of the sun are many, but the light is one. The branches of the
 “ tree are many, but the trunk is one and set in an immovable root.
 “ Many streams flow from one source. We see their waters spread
 “ out as a flood, but unity is found at the source. Try to snatch a
 “ ray of the sun from its centre; unity will forbid the division.
 “ Cut a branch from the tree, and, separated, it loses its life.
 “ Isolate the stream from its source, and its isolation will dry it up.
 “ So the Church illumined by the light of the Lord, sends forth
 “ its rays into the whole world; there is, however, but one light
 “ sent abroad, and the unity of the body is not divided. The
 “ Church extends her branches with vigour throughout the world;
 “ she pours forth her streams and they flow with abundance: but
 “ the Head is one; the source is one; the mother is one, always
 “ abundant and prolific. We are born in her bosom; we are fed
 “ with her milk; we are quickened with her spirit. (c. v.)”

And again :—

“ God is one, and Christ one, and the Church one, and *the*
 “ *Chair* one, founded by the voice of the Lord upon a Rock.
 “ Another altar cannot be set up, nor a new priesthood made,
 “ besides the one altar and the one Priesthood. Whosoever
 “ gathereth elsewhere, scattereth. It is adulterous, it is impious,

“ it is sacrilegious, whatsoever by human madness is instituted so
“ as to violate a divine arrangement. Far from the contagion of
“ such men depart, and by flight shun their words as a cancer and
“ a pestilence, the Lord forewarning, and saying : ‘ They are blind
“ leaders of the blind. But if the blind lead the blind, both shall
“ fall into the pit ! ’ (Ep. 40.) ”

II. And now, dear Brethren and Children in Jesus Christ, we have been chosen in spite of our unfitness, to no one known better than to ourselves, and placed over this Church of Salford. But in the midst of this our anxiety we have one consolation, which is derived from you. Our venerable predecessor, by his piety and wisdom, has left everything in excellent order. Like the Good Shepherd he laboured and watched over his sheep till the last moment, till he was called away, till God took him to sit down with Him in His eternal rest. But he has left behind him the fruits of his labours : and we, who have not sown, have entered into them. In no Diocese, so we are informed and we believe it, are the clergy more closely united together, more docile to their Pastor, more zealous for souls, more ready to spend themselves and to be spent. And the consequence of this is, that the sheep are fed and cared for, and dwell in the unity of the faith and in peace and charity.

1. The clergy are one with their Bishop ; those engaged in the Pastoral office partake in his care and in his calling. The life of Shepherds is not one of ease or repose. S. Charles Borromeo says that “ no life is harder.” By summer and winter, in rain and heat, they must follow after their sheep ; the poor, the sick, and the diseased are their constant solicitude. Night and day they watch and labour for them, so that not one should be lost. They never can suspend their exertions and say, “ It is enough.” Dangers, and pitfalls, and death are ever around them. There are wolves in sheep’s clothing who seek to ravage the flock ; there are false lights which allure, but allure to destruction ; there are pastures on all sides that are filled with the poison of death. O, how full of solicitude and fatigue is the life of the Shepherds who watch over your souls ! “ None of you know,” says S. Charles, “ the value of a good Priest.” You know something of his labour, dear Children in Jesus Christ, but you know it only in part. Hear the Shepherd himself in Holy Writ, recounting his fatigues : “ Day
“ and night I was parched with heat and with frost, and sleep de-

"parted from my eyes." (Gen. xxxi.) And hearken to the words of Him who was essentially the Good Shepherd: "I know my sheep," He says, "one by one, and my sheep know me, and I feed them and lead them into pastures; the hireling flieth, but the Good Shepherd lays down his life for his sheep."

The pleasures of the world, its wealth, its rivalries, its ambition, even its domestic joys are not for your Pastors. Their hands have been anointed to absolve you in the Sacrament of Penance, and to bear in them the Sacrament of the Altar. They have been set apart to be the teachers and the example of your lives. One is their comfort, one is their rest: the thought of your souls closing round the Good Shepherd, and the Sacred Heart upon which they can lean their head. They may find no rest or respite until they have brought their flocks home to their Father. If scandals arise and priests fall away, as we have seen, it is because they have loved something else better than Jesus, and have ceased to make Him their refreshment and their joy.

Dear Children, you know it, the Church seeks simply for souls. If the Pope claims his temporal power, if the priests collect your alms from door to door to build and maintain their schools, it is all for the salvation of souls. This is the one object of the Church; for this alone was she founded and is. Not for science, nor art, nor industry, nor wealth, nor bodily ease, but for souls. These she has incidentally aided as no other corporation has ever done. She founded Christian civilization, preserved literature, encouraged arts, promoted industry in every age and country. Here in England she founded our liberties, destroyed serfdom,* and the whole of our Constitution is based upon the prudence, the wisdom and the laws of the Catholic Church. But the end she has ever in view, though it appear to you sometimes below the horizon, is the salvation of souls.

2. How then can the watchmen on the tower sleep? how can the dogs be dumb? how can the shepherds fly while souls are being continually born into the world, and hurried through their course, which must end in life or destruction? We are bound by a Divine law to provide all that is necessary for souls, from the moment they are baptized at the font till their death. Hence we are bound to provide them with Christian education. This command was laid upon the Apostles and their Successors by our Lord

* See Macaulay's *History of England*, Vol. I.

when He bid them "*Teach all nations ;*" and that command again is laid upon the Pastors whose jurisdiction flows from their Bishop. If this duty was always important, it is now more laborious than ever. For many more branches of useful secular instruction are required than heretofore, and consequently a far heavier burden is thrown upon us, so that the seasoning of Divine truth may be justly and properly mingled with the intellectual food which is needful. And it is certain that we never can be free from anxiety and labour, until Catholic education is brought within the reach of every Catholic child within the limits of our Diocese.

3. But not only, dear Children, are we and our priests to spend ourselves and be spent in the service of souls ; but you also who are fathers, or mothers, or guardians, or friends of any souls, must labour with us. There ought not to be a Catholic house or home which is not sanctified by prayer, public if possible, or at least private, night and morning ; so that the Adorable Trinity should live in the midst of your household. Every Catholic home ought to have the emblem of our Crucified Lord, and an image or picture of His Blessed Mother and S. Joseph. Every Catholic home ought to be connected with its Parish Church, as rays of light and warmth are connected with the sun. If you cannot hear Mass every day, you can at least daily, before all is still for the night, pay a visit to our Incarnate Lord upon the altar, where He is waiting to receive you and to bear all your burdens. At the very least you must hear Mass upon Sundays and holidays, and become as familiar with your Church as with your home. The Church is the home or the palace of the poor, as it is of the rich. And therefore your Pastors will do all that they can, with your help, to beautify and brighten it ; to fill it with Pictures, and Statues, and Altars that speak to the soul ; and to make it warm and acceptable, especially during the cold of the winter. In this way will you rear up your children in the service of God, and merit for yourselves an eternal reward.

4. But we seek more from you than this. As the layman, Simon of Cyrene, was summoned to help our Lord to carry His Cross, so do we call upon the laity to aid us to carry our burden. The clergy, few in number and overworked, are unable to penetrate into every nook and cranny, to discover every child that is truant, to find out every soul that has been caught in the trap or is being torn to pieces by the destroyer in some bye lane or alley. Here you can

service we have specially consecrated it. We have also dedicated ourselves to His Immaculate Mother. Years ago—more than five-and-twenty years ago—when but a mere stripling, and receiving our education in this very Diocese, we were solemnly dedicated to her, and with other companions “chose her as our Mistress, our Patron, and our Advocate,” and promised “never to desert her, and never to say or do anything against her, and never to permit anyone subject to us to do anything contrary to her honour.”

We have placed ourselves also under the special guardianship of our holy Father, S. Joseph, who was chosen to be the Guardian and Foster Father of the Incarnate Word and the Spouse of His Divine Mother.

One of the first acts of our lamented predecessor was to consecrate himself and this Diocese to Mary. You are all, therefore, in a special manner her children; we hereby ratify that consecration. And if ever it be made known to us, through the voice of your Pastors, that you desire, by a public and solemn act, to be consecrated to the Sacred Heart of Jesus and to the Patriarch S. Joseph, we hereby pledge ourselves to make that consecration of the Diocese by a public and solemn act. Thus Pastor and people will be brought into still closer bonds of affection by their union in Jesus, Mary and Joseph.

For the rest, dear Brethren and Children in the Lord, “With fear and trembling work out your salvation. For it is God who worketh in you both to will and to accomplish, according to His good will. And do all things without murmurings and hesitations, that you may be blameless and sincere children of God, without reproof, in the midst of a crooked and perverse generation; among whom you shine as lights in the world. Holding forth the word of life to my glory in the day of Christ.” (Phil. c. ii.) “If any man love not our Lord Jesus Christ, let him be anathema. The grace of our Lord Jesus Christ be with you. Amen.” (2 Cor. c. xvi.)

Given from the Bishop’s House, in Salford, on the 28th day of October, and ordered to be read in all the Churches and Chapels in the Diocese, on Sunday, November 3rd, 1872.

✠ HERBERT, *Bishop of Salford.*

PETER CANON BENOIT, *Secretary.*

A N S W E R
OF
THE REV. THOMAS SEDDON,
SECRETARY OF THE
WESTMINSTER EDUCATION FUND,
TO THE
CLERK TO THE GUARDIANS OF THE
CITY OF LONDON UNION.

LONDON:

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TO THE CLERK TO THE GUARDIANS OF THE
CITY OF LONDON UNION.

SIR,

I am directed by the Archbishop to acknowledge the receipt of your letter of the 5th of this month, enclosing a printed Copy of the Report of the Special School Committee, adopted by the Board on 25th February last, and to request you to lay before the Guardians this reply.

Before I say a word of the Guardians of the City of London Union, I must express my grateful sense of the just and kindly conduct of the Guardians of almost every Union in the Metropolitan District. As a rule, now for several years, they have promptly sanctioned the transfer of Children, for whom application has been made in conformity to the Statute law; and in many cases they have acted upon the rule of our Divine Master, which enjoins us to do as we would be done by, in transferring our Poor Catholic Children according to the known desires of their Parents to Schools of their own religion. I should be truly grieved if any expressions in this letter, which are forced from me by a sense of duty, should be thought to apply in the remotest way to the honourable and Christian conduct of those who form the great majority of Guardians of the Metropolitan District.

It is with great regret that I am compelled once more to charge the Report of your Committee with being erroneous and unjust. I have studiously refrained from employing any other qualifications. The animus which breathed through the first Report, and is still more strongly perceptible in the present, would warrant other expressions. As the Guardians of the City of London Union have thought fit twice to appeal in printed Reports to public opinion, I also do the same.

I. The first point which meets me in your Report is sufficient to show the inaccuracy and, I regret to say, the haste, from whatsoever motive proceeding, which marks the conduct of your Visiting Committee. On page 9 you state that St. Mary's Orphanage at North Hyde "is served by members of the Order of Jesuits." It is served by the Brothers of Mercy from Malines in Belgium, who have no relation whatsoever, either external or internal, with the Order of Jesuits. Your Committee might as well have reported that the Houses of Lords and Commons are served by members of the Order of Jesuits because Catholic Peers and Commoners are to be found in them. This rash and inaccurate statement is both erroneous and unjust: erroneous because contrary to fact—unjust, because if not designed to create odium, it is, especially at this moment, the most effective way to do so.

II. The next inaccuracy is of a graver character. On page 9 I read further:—"Your Committee wish to state that, except in "the particulars specified in the respective reports, they have to "confirm the reports made by the previous School Committee, "and submitted to the Board on the 29th October, and 19th "November, 1872."

I shall confine myself to one only point to establish the injustice of this statement. In the Report of the 29th October, 1872, it is stated as follows:—"The Committee proceeded to the "Roman Catholic School at North Hyde (St. Mary's Orphanage), "and were shown over the establishment by one of the Brothers, "and report that the building was formerly used as a barrack, "but has had several new portions added to it. The playground "was in a very bad state, nearly the whole of it being covered "with water. The bedrooms were cold and unventilated; the "only means of obtaining fresh air was by opening the windows."

In my reply of the 7th November, 1872, I called your attention to the fact that buildings at a cost of more than £11,000 had been erected, all mention of which is suppressed in your Report: that the ventilation of the dormitories was ample and complete according to the latest improvements in the art of ventilating: that instead of a playground there are three, all mention of two being suppressed in your Report: that of the two of which no mention is made, one had long been paved with York stone, the other, a summer

playground, was designedly left unpaved. There is also a covered playroom for winter, all mention of which was suppressed. The playground referred to in your Report was indeed at the time of the visit of your Committee not yet paved. The paving of it took place, not because of any impulse given by your visit, but because of our original intention to do so. This I notice in passing, because Mr. Butterworth, in a meeting of your Board, seems to believe that the visit of your Committee had rendered important service. I now read in the Appendix to your present Report that "the playground has been paved." Even in this Report all mention of the other two playgrounds, of which one is paved, is still suppressed, as if to imply that "*the playground*" mentioned in your Report of October, 1872, was and is the only playground in existence. On this I must repeat my former comment, that even your present report is, by suppression, erroneous and unjust.

I have, however, with still greater regret, to notice your Report on the ventilation. You say, "The ventilation of the dormitories and day-rooms seems to be sufficient."

Sir, in the morning of the day on which your School Committee last visited North Hyde, an official inspection of the School was made with a Copy of your Report of October, 1872, in the hands of the Visitors. Those who examined the School minutely verified the statements of my letter of the 7th November, 1872, and proved to themselves that your statement that "the bedrooms were unventilated—the only means of obtaining fresh air by opening the windows"—was contrary to truth. The large and spacious dormitories are ventilated throughout, both at the top and at the bottom of the wall, with such completeness that not a window need ever be opened for the purpose of ventilation. Your present Report entirely suppresses the truth of the facts. It does not even say that the ventilation is sufficient. It says only that it "seems to be sufficient."

I beg, therefore, to state that your present Report, in which you *confirm* the Report of October, 1872, is still erroneous and unjust. And I cannot dismiss this part of the subject without recalling to your attention the manner in which the Guardians of the City of London Union have been pleased to deal with us on this subject.

When your Report of October, 1872, was published in the *Times* Newspaper, injuriously and unjustly misrepresenting the state of the Orphanage at North Hyde, the Archbishop wrote to you on the 4th November, 1872, requesting an opportunity of pointing out to your Board the erroneous and unjust character of that Report. This letter was read to your Board, and the Rev. Mr. Rogers declared that he "would stake his life or take an oath, if necessary, that the statements contained in the Report were accurate." These words are serious and sacred, and the facts I have already laid before you will show you that it had been better if they had not been spoken. The Rev. Mr. Rogers, whose name stands first among the signatures to your present Report, was understood to say on the day when he visited North Hyde, that on the previous visit, as reported in February, 1872, he had not been present. But whether this be so or not is of no great moment. If he was then present, he was willing to stake his oath and his life to statements which, on his last visit, he has found to be inaccurate. If he was not present, I refrain from characterizing the temerity of his words. Sir, it does not appear to me that this is the gravity with which matters, involving the highest and the deepest interests of the poor and of their children, ought to be treated. And I cannot refrain from adding that, in dealing with the Catholic poor and a Catholic Institution, it would be better for anyone invested with the office of a Clergyman of the Church of England, either to refrain from so delicate a task, or to discharge it with the consideration and equity which, in my dealings with the Clergymen of the Established Church, I have always been happy to recognize.

The letter of the Archbishop, offering privately to correct the errors of your Report, was acknowledged by the Clerk without so much as a reference to the offer which he had made. But more than this. The Report was referred to the Visiting Committee, who, on the 19th November following, reported as follows:—
 "The Committee report, with respect to the letter of the Reverend Thomas Seddon, dated 7th November, complaining of the Report of the Committee of their visits to the several Roman Catholic Schools, that the Committee having gone carefully through the above letter, see no reason for any alteration or modification in the Report."

I therefore appeal no longer to the justice of the Visiting Committee of the City of London Union. Henceforward I appeal to the openness and the fair-play of the English people. Public opinion will decide between us on two questions—the one, whether you have been just in your Reports; the other, whether we have not gone to the utmost in endeavouring to avoid public contention on a matter in which we have felt ourselves deeply wronged. You had twice published, or some one had published for you, in the *Times* newspaper, erroneous statements, coloured by the feeling which marks also your last Report, before the Archbishop was constrained to reply to you in the *Times* newspaper.

I dwell upon this example, because it demonstrates the spirit in which the School Committee, and many, though I am happy to say not all your Guardians, have acted throughout this business, as I shall more clearly show as I proceed.

III. The Report goes on to inform the Guardians “that the “education at all these Roman Catholic Schools is entirely denominational.” Allow me to ask how they could be Roman Catholic if they were not denominational? The Guardians are well aware that the Schools under their own care are also strictly denominational. They are Schools of the Established Church, in which the whole instruction is denominational. It is because they are denominational that the Legislature has been compelled, in four or five Acts of Parliament, to protect the children of Catholics and of Dissenters, from Religious instruction different from their own. And further, the Guardians are well aware that the Schools to which the Act 29 & 30 Vict. c. 113, sec. 14, provides that Catholic children should be removed are expressly denominational. The Act directs that “on due application such child shall be sent to some School established for the reception, maintenance, and education of children of the Religion to which such child shall be proved to belong.”

The Schools thus referred to are strictly recognised as denominational. Why, then, is this topic introduced in the Report? Clearly with the same animus which prompted the error about “Jesuits,” and in the same paragraph of the Report goes on to describe the education of Catholic Schools as “cheerless.” Cheerless, it may be, to those who look upon it with the eyes of your

Visitors. Let the condition of the children in our Schools be tested, as they have already been by a great number of the Guardians of the Metropolitan District, who, after conferring with the children in private, and one by one, have reported that they found them contented, happy, and attached to their teachers. The Report further states that in several instances teachers are "uncertificated." This is perfectly true, because, until lately, the Local Government Board has not required Certificated Teachers. From the date of that requirement, Certificated Teachers have been placed in every School so far as has been hitherto possible, and before long no such School will be under an uncertificated teacher. But your Committee further report that the education is inferior to that given to the children at the Union School. Upon this I must take leave to observe that it is impossible for the Visiting Committee, in such time as they allotted to each of these Schools, to form an adequate comparative judgment on this subject; and I cannot but regard this as a further proof of the hasty injustice which characterises the Report. I do not affirm that the standards of instruction to be found in our Schools are equal to those which are to be found in some of the long-established, mature, and costly Schools belonging to the Metropolitan District; but I have no hesitation in affirming that, in the full sense of education, the children in our Schools will be found equal to the greater number of the children educated in the Poor-Law Schools.

I do not make this assertion on my own private judgment, as your Visiting Committee has done: I give the words of honourable and unprejudiced judges who visited the North Hyde School.

The following is an extract from the Report of the St. Marylebone Visiting Committee, dated 14th August, 1872, and signed by Mr. Hodgson Pratt and Col. Francis Newdegate:—

"In consequence of public attention having been called to the fact that Teachers of these Schools were foreigners, and a question therefore having been raised as to their fitness as Teachers of English and Irish children, the Visitors paid particular attention to the Boys' School instructions. They first called upon the Boys from St. Marylebone to read, passages in their books being selected at random: questions in Geography and History were also put to them. The Visitors also examined

“the Boys’ copy books, and some compositions which they had written a few days previously, describing their visit to the Horticultural Gardens on the occasion of the recent Drill Review. Subsequently, at the Visitors’ request, one of the four Teachers, a Belgian, gave the Boys a reading lesson and one in Arithmetic. Before pronouncing an opinion on the result, the Visitors thought it would be right to compare the efficiency and general intelligence of these Boys, with that of Boys of similar age and class at the Parochial Schools, Southall. To set up any other standard of comparison would necessarily have led to unfair and incorrect conclusions.

“The Visitors accordingly visited the Southall Schools, and examined the children, and they are of opinion that in no respect is the instruction or its results at the North Hyde Schools, inferior to those at Southall. In some respects, perhaps, the former Schools have the advantage. The Boys read quite as well in one case as in the other, and the explanations were somewhat better at North Hyde. The Arithmetic lesson at North Hyde was taught in an intelligent and spirited manner, and was worked out by the Boys very creditably. The exercises in composition were decidedly superior to a similar exercise on an easier subject, which had been recently given out at Southall. The Visitors consider the arrangements in regard to the Dormitories, Refectory, covered play room, and lavatories were all excellent, cleanliness and ventilation being well provided for.”

IV. Your Report further informs the Guardians, that the education of the children is entirely “of a clerical or quasi-clerical character, under the direct control of the Roman Catholic clergy.” Under whose control are the Schools of the Established Church? and under whose control is the Religious instruction of the Workhouse and District Schools? Your own Schools are in this respect Clerical, and under the direct control of the Clergy of the Church of England. In the same sense and to the same extent it may be said the Catholic Schools are under the control of the Catholic Clergy. In all other respects the Schools are under the direct inspection of the Guardians and of the Local Government Board. Why are these

facts suppressed unless it be to heap up odium upon Catholic Schools?

V. The Committee then add their opinion that "in respect to diet, clothing, and education, the children enjoy greater advantages at the Union School than at the Roman Catholic Schools." As the Committee advance this as an opinion I may be allowed to say that I am not of that opinion. My own inspection of the children in Union Schools, and the Reports of many Guardians of the Poor who have visited our Schools, confirms me in the opinion that the Children in Union Schools do not enjoy greater advantages in diet, clothing and education. Within the terms expressed above I am of opinion that the advantages of instruction are equal, and of moral training, that is of education, are greater in our Schools: but I have no disposition, Sir, to bandy opinions to and fro. Let the comparative advantages be fairly tested by unprejudiced and impartial men, and if the advantages of education in our Schools be less than others, no effort shall be spared to increase them. But can your Committee, with a Clergyman at its head, affirm that the advantages of education are greater for Catholic Children in Protestant Schools, than, according to the Statute Law, in Schools of their own Religion? I will leave this to be decided by the public opinion of Englishmen, which is always just and fair.

As to clothing, I will invite an examination of our Schools, and especially of the Orphanage at North Hyde against which this Report has been directed: of the orphanage at Norwood and of St. Elizabeth's Home, Notting Hill. Even if there were foundation for this censure, it does not come well from those who would reduce the rate of allowance offered to us to an average below that expended in food, clothing, and education in the Union Schools.

Lastly, as to diet. The dietary in all our Schools has been either fixed by official authority, or by consultation and advice of many of the Guardians, of whose kind courtesy and help in this and many other particulars it is impossible for me to speak too strongly.

VI. The animus which pervades the whole of this Report is fully revealed in the last paragraph I shall notice. The Visitors

express "much doubt and anxiety" as to the "benefits" likely to arise from the transfers made under the provisions of the Act. That is to say, when Catholic Parents or kinsmen have obtained, according to the provisions of the law of England, the transfer of Catholic Children from Protestant Schools to Schools of their own Religion where they are taught and trained, as the Report tells us, by Members of their own Faith, and under the direct control of the Pastors of their own Religion, "much doubt and anxiety" is felt by a Visiting Committee consisting of a Protestant Clergyman and five Protestant rate-payers. I think, Sir, it would have been more prudent to refrain from the expression of such doubts and anxieties. It would be hard to persuade the public opinion of England, that this passage is anything more than a pretext to refuse compliance with the Statute Law which protects Catholic Children from an oppressive use of power, arising from prejudice against their Religion. Further the Report goes on to state, that "your Committee have reason to believe that applications have been, and are still made through the Roman Catholic clerical Authorities, by persons who are not related to the Children, respecting whom the application is made, who it has been ascertained are Orphan, or who have been deserted by their Parents for years." Am I to understand by this that a Catholic Orphan is to be brought up a Protestant because its Father and Mother are dead? or that a Catholic Child deserted by the sin of its Parents, and who shall be so desolate in the world as to have no kinsman on earth, is therefore to be robbed of the Faith of its Baptism? These are doctrines which the laws of England happily do not sanction, and which the laws of God condemn.

Even in the case of such helpless and desolate Children the laws of England have provided a relief. It is directed by the 29 & 30 Vic. cap. 113, sec. 14, that where no relative or next of kin can be found, the God-parent of such Child may make application. Your Committee, on page 6, quote this clause in full, and yet append to it such words as I have quoted. If it be said that the God-parent is related to the Child, I answer that, in such a case, both justice and charity demand that those who know, can attest, and can prove the facts of the case, and can give evidence of the

Religion of the Child and its Parents, even though they be in no way related, even by sponsorship, to such Children, not only may, but in conscience are bound to use all lawful means that Catholic Children shall not be deprived of their Religion. If the clause above quoted excludes them from making application under the provisions of the Statute, no law whatsoever precludes them from bringing the facts of the case before the Guardians of the Poor. I often hear it said that the Guardians stand in "loco parentis" to the Children of the Poor. Then their first duty is to see that the Children of Catholic Fathers and Mothers shall be brought up in the Religion of their Parents. If the Guardians stand in "loco parentis," they are bound not to defeat, but to carry out the will of the Parents whom they claim to represent. They have no power to choose at discretion in what Religion such Children shall be educated. If a Catholic Orphan were in possession of a fraction of property, it might be made a Ward in Chancery, and the first order of the highest authority in the law of England would be to direct that the Child should be educated in the Religion of its Parents. If it were proved that persons not related to Catholic Children made application for their legal protection, they would be doing nothing but what is lawful and right. But the fact is not so. It is perfectly true that for the last five or six years I have been the appointed channel through which the applications in behalf of Orphans and destitute Children from their Pauper Parents, or from their kinsmen in almost equal poverty, have been forwarded to the Boards of Guardians and the Local Government Board. The reasons for appointing one definite channel, and one person who shall be responsible for all such transactions under the Statute Law, in treating with the authorities who administer it, is so strong, so sufficient, and so obvious that I should have thought it impossible to call it into question.

The Boards of Guardians have been thereby saved from a multitude of useless, vexatious, informal, and unsupported applications. A due respect for the Local Government Board has also imposed upon us the duty not to waste its time nor to ask its attention to cases which cannot be presented under the conditions and with the proof required by the Statute Law. I am the Clerical authority described in the Report; and I have neither power nor will

to do anything that the law of England does not empower me to do. The cases are neither sought out nor got up by me, any more than the causes in litigation are got up by the advocate who presents them to the Judge. I am not ashamed, Sir, to plead, and to labour in behalf of Orphans and destitute Children ; in behalf of Fathers and Mothers who died praying that their Children might be brought up in the faith of their Fathers ; in behalf of the Poor who, suffering often grievous wrongs, are either ignorant of the just provisions of the Law of England for their protection, or are too poor to claim or to protect their rights by the advocacy of legal advisers. Your words, that the applications are made through the Roman Catholic Clerical Authorities appear to have been selected for the same purpose of creating prejudice. By whom should the Irish Catholic Poor of London, without means to employ legal advisers and without education to conduct their own cases (and, let me add, with little sympathy from those around them), turn for help if not to their Pastors, who, without cost, are ever willing to assist them ?

The Report adds : “ Your Committee feel that they have only to allude to this course of action to show to what objection the system of transfer is open.” The system of transfer is that prescribed by the Act of Parliament, and is strictly and in every case conformable to the provision of the law of England. It matters not through what channel the applications may be presented. If they are not conformable to the law, the Guardians have power to reject them. If they are conformable to the law, the objection of your Committee is levelled at the legal transfer of Catholic Children to Schools of their own Religion. This point I need not argue. The law of England has decided it. The Committee further state that it is injurious to the Children to be removed to Schools conducted under a system of which your Committee cannot approve. The approval or the disapproval of the Visiting Committee is not necessary where the Legislature has already pronounced its judgment, and its will. It has provided that Catholic Children, on due application, shall be transferred to Schools of their own Religion ; and if the Guardians shall refuse to discharge their legal duties, the Legislature has invested the Local Government Board with power to enforce the fulfilment of their duty.

The last point that I shall notice in the Report before me is "the passage which speaks of "the aversion of the Ratepayers to aid in the support of Schools which are in fact Monasteries and Nunneries." This statement is both odious and untrue. The Schools are not Monasteries, neither are they Nunneries, nor do the payments of the poor-rate aid to support any Religious body. Every term in this mis-statement is untrue, and it is so made as to excite the greatest amount of odium. The truth is as follows :—1st. The Schools under the care of Sisters are indeed attached to the Convents where they reside ; but they are not, and cannot be, nunneries. 2. The money of the poor-rate goes to the maintenance of the Children, and in many cases does not suffice to maintain them. 3. The management, administration, and the education of the Children, which in Poor-Law Schools must be paid for by remuneration, is given freely and gratuitously by the Sisters. 4. The Boys' School at North Hyde is no more a Monastery than the Southall Schools of Marylebone Parish. It is indeed managed by Brothers who are no more Monks than they are Jesuits. The School does not belong to them : they are placed in it as Managers, at a cost certainly greatly less than could be offered to an equal number of ordinary Managers. It is, therefore, simply contrary to truth to say that the Ratepayers aid in supporting Monasteries or Nunneries.

I have briefly touched upon the chief points in the Report of the Visiting Committee in order to bring out the animus which pervades it. It is an elaborate attempt to do two things : first, to cover the erroneous and unjust character of the former Report ; and secondly, by raising odium and prejudice against our Schools, to turn aside the Guardians from the fulfilment of the duty which not only mercy and justice, but the Statute law of England, requires them to fulfill. On the former point I have only to add that, if the Report had contained a single word of frank and candid acknowledgment of the patent errors as to matters of fact contained in the Report of October, 1872, or even the slightest admission, such as the Visitors expressed in words when the incorrectness of that Report was pointed out to them by the Superintendent, at their last visit to North Hyde, I should have refrained from the least reference to the past. I should not have even been tempted by the language reported to have been used in the dis-

cussions of the Guardians on 14th November, 1872. We were thought to be very sensitive people. It is indeed true that the persistent injustice with which our poor are treated has roused in Catholics all over England a quick sense of wrong. No Managers of any Protestant Institution in the country would have endured in silence such treatment as we received in your first Report, nor, I may add, in the Report now before me. It may be indeed a new and surprising thing that your acts should be so freely criticised as I did in my letter of the 7th November last, and in the present; but we are assured that in matters of truth and justice the public opinion of this country will sanction no wrong. As to the latter point I will only say that I am well aware that you have full power over these poor Children and over their Parents. You can use that power to detain them in Protestant Schools, and to deprive them of education in their own religion. Five years of painful experience have taught me how powerless we are against Boards of Guardians. We have no power but the justice of our case, and, I am happy to say, the justice of our appeal has been recognized and acted upon by almost every Board of Guardians in the Metropolitan District; and even by the City of London Union until its Visiting Committee infused into its proceedings the spirit which its present report has revealed.

Finally, Sir, I am glad to be able to concur in one sentiment of the Report before me. The Committee declare that they are impressed with the conviction "That it is in accordance with law and justice, not only that Roman Catholic Children should have the fullest opportunity of being instructed in the tenets of their religion, but also that care should be taken that no Roman Catholic Child is deprived of this opportunity."

To effect this the Committee recommended that a Catholic Priest should be allowed to attend the School at specified times, and that the Children should attend Public Worship conducted according to their prescribed ritual. From these passages it would appear that the Visiting Committee recommend the Guardians to undertake the work of educating Catholic Children in their religion, and place their recommendation upon the requirements of law and justice. Let me, therefore, draw out what provisions are required for such an education.

1. From the earliest time that a Child is capable of receiving such instruction, it ought to be taught its Catholic prayers; and for many years, it ought to be trained in the habit and duty of prayer. Can this be done by any other person than a Catholic? Even if there were to be found a Protestant who could conscientiously fulfill such an office, is it credible that he would be qualified to fulfill it rightly? I do not know what conception of Religious education may be entertained by those who signed the Report, but no Christian Father or Mother in England could conceive that the Religious education of a Child was duly provided for if this first and vital provision were not fully secured. This one consideration alone appears to me to demonstrate either the necessity of providing some Catholic Officials in the Staff of the Union Schools, or the impossibility of giving Religious education to Catholic Children within the walls of those Schools.

2. As soon as Children are capable of learning their Catechism they ought to be duly instructed in it, and this not only involves their learning it by heart, but their learning fully and accurately the meaning of its contents. How shall this be effected in the walls of a Church of England School? It is simply cruel to pretend that this can be adequately effected by admitting a Catholic Priest twice or three times a week: he may indeed explain to them the doctrines of the Catechism in the short time allotted to him: but when, and where, and by whom are they to be taught to learn it by heart? Will the Guardians provide a Catholic Teacher? or are the Church of England Schoolmasters and Mistresses to teach the Catholic Catechism? I should not venture to expect this of them, and I can hardly believe the Guardians would require it. How, then, are the Catholic Children to learn even the words of their Catechism?

3. But again from the earliest time the Children are capable of knowing their duty, they ought to be trained in the practice of their Religion and for the reception of the Sacraments. When and how, and by whom is this to be accomplished? It cannot be done by the occasional visit of a Priest. It requires a full and uninterrupted time to instruct the Children one by one. Nothing less than this would fulfill the words of the Report, that "Roman Catholic Children should have the fullest opportunity of being instructed in the tenets of their Religion."

4. But it is further obvious that the Report entirely ignores the distinction between instruction and education of Children. It proposes to give opportunity for instruction; but for the Catholic training and educating of Catholic Children it makes no provision whatsoever. If this distinction had been borne in mind it would have been impossible to affirm that the advantages of Catholic Children are greater in Schools where they cannot be educated as Catholics than in Schools of their own religion.

5. But once more, no one who has any real experience in the Religious education of Children can fail to know that the formation of their habits and character, and most especially at the time when they are first admitted to Confirmation and Holy Communion, requires close and constant observation. It would seem to me to imply a great want of reflection in any one who should conceive that this could be effected by the occasional visits of a Priest, or by the authorities of a Union School.

6. Further, the permission for Catholic Children to go out to Divine Service on Sundays has a sound of fairness: but experience has taught us that it is altogether ineffectual: partly from the tender age of the Children: partly from hindrances of weather: partly from distance: and still more from inconveniences, irregularities, want of punctuality—which disturb both the Church to which they go, and the School to which they return. And this is more manifestly true in respect to Communion, which is an essential part of the Religious training of Catholic Children. The Guardians do not contemplate, neither do I ask that there should be a Catholic Chapel and Chaplain attached to the Union Schools; but without these provisions I do not believe that the opportunities promised by the Report can be afforded to Catholic Children.

Finally, I am compelled, by a painful experience of many years, and of the condition of Catholic Children in Union Schools, to affirm that it is practically impossible to educate Catholic Children in Schools under the Poor-Law as they are now administered. Suppose, for a moment, 100 Protestant Children placed in our School at North Hyde with 500 Catholic boys, what could the occasional visits of a Clergyman do against the whole influence and atmosphere of a Catholic School? The assimilating power of such a majority and such an institution,

if it did not prevail to make them all Catholics, would certainly defeat all efforts to train them as Protestants. Add to this the inevitable certainty of School-boy persecution, and of the power of shame and of ridicule which majorities inflict upon minorities. There is not a Union School in the Metropolitan District in which our poor Catholic Children have not keenly suffered these petty persecutions. I have evidence before me, given by these Children after their liberation, proving how much they have suffered, and too abundant proof of the just complaints and indignation of the parents or kinsmen of such Children.

These reasons which I have briefly stated, and many more which I will not now dwell upon, convince us that to educate Catholic Children in their Religion within the walls of Union Schools, however fair and just the Managers may be, is at this time impossible. The Poor-Law Schools are denominational Church of England Schools. If they are worthy of that name, their influence must be fatal to Catholic education, as the Catholic education of our Schools would be certainly fatal to the Protestant education of your Children. We, therefore, look upon the proposal to educate our Children within the walls of your Schools as either the suggestion of those who have never realised what Religious education means, or the scheme of those who desire to defeat the intention of the Statute Law, which provides for the transfer of Catholic Children to Schools of their own Religion.

There is but one other topic on which I will touch. Complaints have been made of the rate of payment for the maintenance of Children in Catholic Schools. It has been even said that the cost is greater for each Child than in the Union Schools. The returns before me are sufficient to show that this is contrary to fact; but however that may be, one thing is certain: no rate of payment has ever been demanded by us; we have from the first steadfastly refused to prescribe or to fix it. We have again and again been asked to do so, and again and again we have answered that we leave it to the justice and the honour of the Guardians. Some of them have lately reduced the rate of payment below that which was fixed by the Local Government Board. We have made neither complaint nor contention; though in one notable instance we have twice consented to accept a reduced rate of payment, and yet

the transfer of the children has been afterwards twice refused. If, Sir, you could but know to what we have been subjected in the last years, you would not be surprised that I at length take the occasion which you have afforded me of laying the whole case before the just and generous opinion of Englishmen. I did not seek this contest ; it was your erroneous and unjust Report of October, 1872, that first provoked it. It was the treatment with which every attempt on our part to obtain fair dealing at your hands was met, that left to us no alternative. I am well aware that the freedom with which I have censured also the second Report of your Visiting Committee may give displeasure to you and to them. I have no wish to do so ; but I have no alternative. They have compelled me to meet them in behalf of the helpless Children of the helpless poor, and I leave the verdict between us to the Christian conscience and hearts of Englishmen.

I remain, Sir,

Your obedient Servant,

THOMAS SEDDON.

Secretary.

Westminster, March 25, 1873.

(From the Archbishop.)

THE
METROPOLITAN CATHEDRAL
OF
WESTMINSTER.

LONDON.

1873.



THE METROPOLITAN CATHEDRAL

OF

WESTMINSTER.

ON the 25th of May, 1865, a public meeting was held by the friends of the late Cardinal Wiseman, to express their grateful memory of the public services rendered by him to the Catholic Church in England, and also of his private friendship which so many had the privilege of sharing, by raising a Cathedral for the Metropolitan See of Westminster. My first public act after nomination as his successor, and before the day of consecration, was to preside over that meeting. I at once gladly accepted the burthen of labouring for the rest of my life, to carry out the resolution which the friends of the Cardinal had already determined upon before the office I hold was laid upon me. I felt then, and I feel far more strongly now, that the design which they proposed to themselves was both prudent and right. The Hierarchy had been already restored in England for fifteen years. Many of the Suffragan Sees had inherited or by that time had built their Cathedrals. The Metropolitan See, in place of a Cathedral, still had only the Church of St. Mary's, Moorfields, in a remote part of the city of London. I felt as strongly as they did that the Metropolitan See of Westminster ought to possess a Cathedral proportionate to the chief See of the Catholic Church in England, and to the chief city of these kingdoms: I may add of the British Empire. The signal mercies shewn by the Divine Head of the Church to the Catholics of England, in restoring to them once more through the act of His Vicar the Hierarchy and perfect order of Catholic unity, demand of us a grateful and generous effort to raise a

Cathedral proportionate, so far as we can make it, to so great a grace. Feeling as I did at that time what I have now expressed, I did not for a moment hesitate, though I had a full foresight how great an effort I was invited to make, and how great a burthen was then laid upon me to the end of my days. Nevertheless, I willingly accepted it, subject to one condition. I then said publicly that before I could lay a stone upon a stone the foundations of the Spiritual Church in the Diocese must be completely laid: I meant that the thousands of destitute Catholic children first demanded our immediate and undivided care; and that to this spiritual work the precedence must be given.

II.—Although it is indeed certain that our Catholic Schools will still need to be steadily multiplied every year, and to be raised by all efforts in our power to a higher degree of efficiency, nevertheless it may now be said that the unremitting zeal and labours of the Clergy, and the generous contributions and self-denial of the Laity, through the Westminster Diocesan Fund, and more recently through the Crisis Fund, have so far laid the basis of Catholic education throughout the Diocese, that the condition I expressed at the public meeting of the 25th of May, 1865, has been morally fulfilled.

III.—I will now therefore lay before you what has been done in the last eight years on the subject of the Cathedral.

The first step necessary was to obtain a site: but no site at all adequate to the building of a Cathedral could be obtained under £40,000. Such was the lowest offer then made to me. In the year 1866, however, a site was purchased in Westminster for £16,500. Of this sum £10,000 were paid at once: made up of £5000 arising from the contributions and collections received since the opening of the Fund in 1865, with a sum of £5000 placed by a bequest at my disposal. The site so purchased was only sufficient for a Church of fair dimensions, but altogether below the just proportions of a Cathedral. In 1868 a larger portion of land, immediately opposite to that already purchased, and forming with it a complete parallelogram large enough for a Cathedral on the scale

of Westminster Abbey, was offered to me for £20,000. Nothing but the prompt and generous encouragement of my friends and my flock, to whom I then appealed, could have induced me to undertake so vast a purchase. The answers I received to a private circular within less than a month enabled me to do so. The Diocese thereby became possessed of a site sufficient for a Cathedral worthy of the Metropolitan See, at a cost of £36,500.

IV.—When this had been accomplished, I felt it to be my duty for two reasons to refrain from all appeals for the building of the Cathedral: first, because the work of providing additional schools for the poor children of the Diocese was only in its beginning; and secondly, because both prudence and justice demanded that the cost of the site should be paid off before any attempt at building should be ventured on. Therefore, after rendering a full account to the friends who had so kindly helped me, it seemed right to take no further public step and to be silent. I say this because I am aware that some kind and zealous friends were disappointed at our apparent inaction; some even ceased to contribute, on the ground that nothing was done. They thought that nothing was doing because nothing was said. I hope I shall be able to justify the line which we have taken since 1868.

V.—In the course of these five years £26,000, together with £2,500 of interest accruing upon the money still due, making together a sum of £28,500, have been paid for the purchase of the site.

At the end of the present year £1,000 more will have been paid, making in all £29,500.

The sum paid for the land, distinct from the money paid for interest, will then be £27,000: that is to say, three-fourths of the purchase-money of the site will then have been discharged, leaving only £9,500, that is about one-fourth of the capital debt, remaining to be paid.

VI.—The sources from which this sum of £28,500 has been derived are as follows:—

1. Contributions, including those promised and given in 1865 and 1868	-	-	-	£16,661
2. Collections made in Austria, Germany, America, Spain, and other Countries, amounting to	-	-	-	£3,637
3. Donations at the disposal of the Archbishop	-	-	-	£9,129
Total	-	-	-	£29,427

The interest accruing upon the money still unpaid has been discharged up to this date, partly out of the contributions, partly out of private means of my own.

When the £1,000 shall have been paid at the end of this year, almost the whole amount promised or contributed in 1865 and 1868 will have been expended. Of the promises of 1865, more than half have failed through the decease of friends and other causes.

The whole sum hitherto expended in paying capital and interest, &c., amounts, up to this date, to £29,375. This total includes all other sums paid for legal expenses, administration, and draughtsman's charges for plans and designs.

I now therefore lay this whole subject once more before the Catholics of England; for by the Canon Law the Metropolitan may appeal to the whole Province for the building or reparation of the Metropolitan Church: and I do so with all confidence, believing that this great work which has thus far so signally prospered, if slow in its progress, will not be permitted to stand still. It was begun with the special blessing of Pius the Ninth: and what he blesses never withers.

But before I enter into any detail, there is another subject to bring before you. In purchasing the first portion of land for £16,500, it was intended that a part of it should be used as a site upon which to build a house of residence for the See. No one, I conceive, would think it right that the Metropolitan Diocese should possess no fitting house for its Bishop. It would be quite out of place for me to dwell on the unfitness of the residence where my predecessor and I have lived during the last twenty years. Those who have had opportunity of judging of it, and those especially

who have suffered its inconvenience in the discharge of their duties, will understand what I say. But hardly any except those whose duty compels them to know all that relates to the business of the See, can estimate the injury arising from the want of room for the work of the Diocese, and of proper place and provision for the custody of papers and documents of value. These motives determined me at that time to build so much of a house of residence as I might be able to complete. Plans and designs were actually drawn for this purpose. The site for building was fixed upon. But, before a beginning could be made, it became known to me that the house which had been built in 1866 by the Officers of the Guards as an Institute for their men, upon an angle of the land, the rest of which we had already purchased for the Cathedral, would probably be sold. Having ascertained that sooner or later the opportunity of purchasing that house would present itself, I laid aside all intention of building. The motives for this decision are as follows. The house built by the officers of the Guards is large, solid, and in every way fit for our use. Its construction and arrangement were unfit for an ordinary dwelling, and are therefore all the better adapted for an official residence. The public rooms are few and large. There was space enough to add private rooms of the size and plan of an ecclesiastical house. Besides this, the house actually stands within the limits of the land destined for the Cathedral. The site of it completes the square, by adding the angle which had been sold off. It is the only house standing upon the whole area. It gives to the Diocese the complete legal rights over the whole of its property.

If the house had been purchased by any other person, vexatious questions, and possibly serious legal hindrances might have arisen to the carrying out of our designs as to the Cathedral. It might also have been used by its owner for purposes which, as obstruction or nuisance, would have affected our whole future work. Every motive of prudence and precaution, as well as of utility, urged me if possible to purchase it. I therefore determined to do so. I had no hesitation in 1868 in appealing to your generosity for help; for my appeal then was for a public work. The providing

of a house for the Archbishop appeared to me, if not to be a private work, at least so far to touch his person, as to make me refuse the kind urgency of friends who wished me to treat it also as a public work. It was my desire to take this part of our work upon myself; and to leave to my successor a house for the See of Westminster, at the same rent at which my predecessor left the house in York Place to me. My successor will I hope leave this house to those who come after him, rent free. One or two of my friends, with generous kindness and efficacy, have enabled me to complete the purchase, and the adaptation of this house as a residence for the See.

This last purchase, added to the two already made, gives to the Metropolitan See a residence within the City of Westminster, and renders possible to my successors the building of a Cathedral on a scale which will engage the zeal and piety of many generations.

VII.—I have entered into these details for a special reason. In the statement given above, I have said that much of the interest accruing on the capital was paid, year by year, out of private means of my own. I am unable any longer to bear this burthen. Those private means will henceforward be entirely engaged in meeting the liabilities arising from the purchase of the house. I have therefore no hesitation in appealing to you to take up this share of the Cathedral work. The annual interest upon the sum of £9,500, remaining due at the end of this year, of which £3000 will bear 5 per cent., and £6,500 $4\frac{1}{2}$ per cent., will amount to £442. This is the first request that I would make to you.

As to the paying off of the £9,500 capital, still remaining to be discharged, I would ask you hereafter to advise me in what way it may be gradually liquidated, so as to reduce, year by year, the annual interest required, and at the same time to impose the least sensible burthen upon your generous kindness, which has enabled me thus far to carry out a work to which in the year 1866 I should never have dared to set my hand.

VIII.—I will now invite you to do me the kindness of coming

to this house on the 20th of this month, between three o'clock and six o'clock in the afternoon. You will be thereby better able to judge of the extent of the Cathedral land, and of its relation to this house: and also of what has been accomplished in the last five years. You will then also be able to examine the whole series of plans and designs, which, in the last five or six years, have been drawn for the Cathedral. They will be arranged in the order in which they have been made. Mr. Clutton, to whom the work was entrusted, has given, as I am able by constant personal witness to testify, an uninterrupted study to this work. Designs were first formed for the lesser and inadequate site. On the purchase of the second and larger site, those plans were superseded by others on a larger scale. The wishes of many persons whose zeal in the work gave weight to their desires caused progressive steps in the style of the architecture. It will be found that three or four distinct Cathedrals have been successively designed: and it must not be forgotten that the designing of a Cathedral does not mean an architectural drawing which appeals to the eye, but an elaborate mental study of proportions, and construction, and details. The whole work of these many years has been given by Mr. Clutton as his contribution to the Cathedral of Westminster: and I am bound to bear witness that his patient and anxious labour in carrying out the work so as to be worthy of the See, and of the desires of those who promoted the undertaking, is to be equalled only by the generous and gratuitous dedication of his great professional skill.

With these words I will close this statement, until I have the pleasure of seeing you here on the 20th instant.

Whether I shall ever have the happiness of laying the first stone of the Cathedral I cannot tell. I thank God that He has permitted me to have the privilege of finding the site, which will render it possible to others to begin. After all that my friends and my flock have done I dare not make any new appeals. The magnitude of the work is such, that to build even such a portion of it as you will see in design, would in my judgment be morally impossible by any general contributions. Such efforts as we have hitherto made may indeed again be made; but only as subsidiary to the larger and more permanent offerings needed for such an

undertaking. Whence they will come no one can foresee. But Divine Providence has its own ways ; and, when we least expect it, may raise up the hearts, and the wills, and the hands, for whom our Divine Lord destines the grace and the reward of rebuilding the Metropolitan Church of England, so that, in the words of the Prophet, "great shall be the glory of this last House more than of the first."*

✠ HENRY EDWARD,

Archbishop of Westminster.

ARCHBISHOP'S HOUSE,

WESTMINSTER.

May 1st, 1873.

* Aggeus, xi. 10.

A
PASTORAL LETTER
TO THE
Clergy and Laity
OF THE
DIOCESE OF WESTMINSTER,
FOR
QUINQUAGESIMA SUNDAY.

BY
HENRY EDWARD,
ARCHBISHOP OF WESTMINSTER.



LONDON.

1873.



HENRY EDWARD, by the Grace of God and the
Favour of the Apostolic See, ARCHBISHOP OF
WESTMINSTER, to the Clergy and the Faithful
of the Diocese.

HEALTH AND BENEDICTION IN THE LORD.

REVEREND AND DEAR BRETHREN, AND DEAR CHILDREN IN JESUS
CHRIST,—

“Unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven.”* This is our life-long work: to put off our spiritual deformities which have turned us away from God, and to put on once more the innocence and humility of childhood. Lent has come again to call us to examine our state, and to measure our conformity to God. When you hear these things do not stand afar off, any of you, as the Pharisee in the temple; nor think that conversion is for “other men,” for the profligate, the immoral, the impious, the unbeliever, among whom it may be, by God’s mercy, you cannot be numbered. Conversion is necessary for every living soul, from the open sinner to the saint who is in union with God. Indeed, they who are saintly know this the more profoundly than others. Saints speak of themselves in a language which sinners would use if they knew themselves: but from want of interior light their soul is dark, and they do not see their sins before God. The Fast of Lent, with its abundant warnings, instructions, devotions, and graces, will leave us without excuse, if we do not learn to know our need of conversion to God.

S. Thomas describes sin as consisting of two parts, “aversion from God,” and “conversion to created things.” Such, more or

° S. Matt. xviii, 3.

less, is the state of every living soul. Even those who have never fallen from their baptismal grace are nevertheless attached unduly to the world and to self; and therefore are not in due conformity with God. They who have forfeited their baptismal innocence are still more averted from God, and under the dominion of self, of the world, and of sin. There are, therefore, two kinds of conversion: the one is the conversion of the innocent, who all their life long are turning more and more fully to the light and the love of God; and the conversion of the penitent, who, after falls and wanderings, come back from the valley of the shadow of death to the forgiveness and home of their Heavenly Father. The conversion of the innocent is steady, calm, continuous, and, if not always even in the measure of its advance, at least not broken by falls, always unfolding itself into fuller and closer conformity to the mind and will of God. The conversion of the penitent is, except in cases of singular grace, uneven, perturbed, agitated, inconsistent; with relapses and recoveries, falls and rising again, warfare within and without. Still they also are turning painfully from self and sin to God; often falling back but always advancing, gaining two steps and losing one; but ever going onward, almost insensibly, but surely, towards God. There are therefore two stages in the conversion of the soul. The first is from sin to penance: such was the conversion of the Prodigal Son, of S. Mary Magdalen, and of all who have been "converted from darkness to light, and from the power of Satan to God."* The other is from penance to perfection: such was the conversion of S. Peter and of the saints, who speak of this latter stage of their spiritual life as their second conversion to God. And such in truth it may be called. It is the second period of the interior life, when, after confession of sin, perfect absolution, true sorrow, change of life, vigilant and vigorous cutting off of the occasions of sin, a penitent soul begins to advance generously and with strength, and a more perfect contrition, springing from the love of Jesus in His mental Sorrows, His five Sacred Wounds, and the sufferings of His Sacred Heart. Through the transforming power of this loving sorrow, it grows into conformity to His Mind and Will. This change, which perfects both our aversion or turning from created things, in so

* Acts xxvi, 18.

far as they draw the soul from God, and our conversion to Him, goes on, and must go on, to the end of life, until we are restored to His likeness, when we shall "see Him as He is."* It is of this conversion S. Paul says: "We all, beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord."† For these reasons, then, we all need either to begin or to perfect our conversion; and, whether we be beginners or advanced in our way to God, it is only by perseverance until our conversion be complete, until, that is, our conformity to God, begun here in faith, shall be fulfilled in the vision of His perfection, that we can be saved. To all of us therefore our Lord speaks these words: "Unless you be converted . . . you shall not enter into the Kingdom of Heaven."

Now, there are five hindrances in the way of our conversion: and to these in this Lent we shall do well to turn our search, and to see whether and what power they have over us.

The first is wilful sin of any kind. If it be mortal, our conversion is broken, and we have to begin over again. If it be venial, our conversion is retarded, as the sea-weed slackens the speed of the fastest ships; as the sand which will smother a fruitful field. You must search out your besetting venial sin for yourselves. It is the sin you commit most frequently, with the greatest facility, with the least remorse, and with the readiest excuse to your own conscience. Beware of its sweetness, its subtilty, and its strength. What begins with great trouble of mind, may end in almost unconscious frequency: moreover, the habitual commission of venial sin disposes the soul to a fall. The house which leans a hair's breadth every day beyond its foundation, comes down at last.

The next is the world: that is, the fear of the world, which makes us do wrong or afraid to do right; the favour of the world, which bribes and weakens our integrity of conscience, and our fidelity towards God; the attractions of the world, that is, pleasures, interest, honour, flattery, which make the conscience restless and uncertain, as the needle when a loadstone is near. Happy are they, and few are they, who are in perfect liberty of heart to love and serve God above all things.

* 1 S. John, iii, 2.

† 2 Cor. iii, 18.

The third is self. When we think we have turned the key against the world, we have perhaps locked it in. Self is the true centre of all antagonism to God. God and self are the only possible centres to the soul of man. On the one or the other we must rest to all eternity. And therefore when we have done with the world and with sin in their ruder shapes, we have a harder and more obstinate battle to begin. S. Gregory says, it is no great thing to forsake our possessions. The heathens have done that. But it is a very hard thing to forsake ourselves. Self holds us by three things : self-love, self-consciousness, and self-sparing. Each of these is the root of a whole forest of faults.

The fourth is called by theologians spiritual gluttony. It is the softness and self-indulgence, which serves God, not for Himself, but for the sweetness of His service. S. Augustine said that the multitudes followed our Lord after the miracle of the Five Loaves, "not for the sake of the Lord, Who is the Bread from heaven ; but for the bread He gave them to eat." The imagination, the emotions, the fancy, the sensuous nature, the pleasures of the eye, of the ear, and of the intellect, conspire against the pure love of God. They can simulate penances, piety, devotion, asceticism, rapture, ecstacy : they can defend themselves by intellectual subtilties and distinctions of theologians, which to the fathers in the desert, who lived in solitude with God, and, in the simplicity of their vision, saw His presence around them and within them, would have seemed both strange and perilous. They who love devotion when it is sweet, have need to watch over themselves when their daily bread is dry ; they who love the consolations of God's service, will be hardly tried when they can find no honey in the rock ; and they who make the sunshine of religion the motive of their fervour, will perhaps only come to know themselves when there is darkness over all the earth.

Lastly, one of the most subtil hindrances to our conversion, and to our conformity to God, is the activity and tenacity of our own choices. Men set their hearts and minds on persons, and things, and places, and possessions, and aims, and works, and opinions, until they weave them into themselves, and themselves into these things, so that they cannot be touched by any hand, not even by the hand of God, without wounding them to the

quick. This is one of the most secret forms of attachment to self; and the more vehemently the will lays hold of anything, the more vulnerable it becomes; the more it has to suffer in being cut away from the objects which hold it down from God. The will is so tenacious, that it can lay hold of the least things as well as of the greatest; and the least may become as grave an obstacle to its indifference and to its liberty as the greatest. This is the secret of the murmuring, repining, complaining, disappointment, restlessness, ingratitude, and insensibility to the love, goodness, generosity, tenderness and patience of His Sacred Heart, which we so often hear and see on every side. Such people complain of God, and turn against Him as if He had done them a wrong; as if He had defrauded or over-reached them, or taken away their rights; as if He were a task-master, an inquisitor, and unjust. This is what is called self-will: the will tenaciously laying hold on itself; and, if not saying "my will, not thine, be done," at least acting as if it said so; and chafing, because in its lot the will of God is done, and not its own.

But against these, and all other hindrances to our perfect conversion to Him, God unceasingly and abundantly assists us by His manifold grace. He gives us the light of faith, which reveals to us the unseen world as if it were seen and palpable to sense; and in this light the two-fold vision of His own perfections and of our own sinful deformity. From this light of faith, and knowledge of God and of ourselves, come the voice of conscience and of the heart, the stings of fear, of conscious ingratitude, and of remorse. From these again, by the working of His Holy Spirit, come the impulses which move our will towards Him, by desires of eternal life, by hopes of pardon, by the steadfast purposes of penance and reparation. It is He who works all these in us; and charity makes the life of mortification, self-sacrifice, self-denial—even though our lot be as the lot of Jesus upon earth, poverty, sorrow, and contempt—to have a light, a joy, and a sweetness of its own. "Thou hast prevented him with the blessings of sweetness."* He goes before us in the way of return to Himself, making the way easy, and marking it out before us by the fragrance of His own presence.

* Psalm xx, 4.

And what God begins in light and sweetness, He finishes for the most part in the darkness and the sharpness of the Cross. The obedience of Jesus was perfected in the sorrows and sufferings of His passion. Patience is obedience made perfect. When crosses, and sorrows, the baptism and the chalice, the solitude, and the apparent forsaking even of our Divine Master are permitted or appointed for you, be of good heart. God sends these things to His friends; and among His friends, to them He loves most. He calls them thereby to a special fellowship with the Man of Sorrows, and with the Mother of Seven Dolours. These manifold graces are always working in you and for you. In proportion as you seek them, and work together with them, so will the work of your conversion be made sure.

Let the aim of your prayers this Lent be to cast out all you can of this world that is in your hearts and minds; all that you have formed and fashioned for yourselves in your life, heart, will, and intellect, at variance with the mind of the children of God. Try to go back to the beginnings of life: ascend the stream of the many habits now so strong, which make up your present mind. Remember your childhood, and the first outlines of your character. Go back again to the freshness of your baptismal innocence; of the days when conscience was tender, when you were unconscious of this evil world. Return to the teachableness of your early years, the simplicity of your early life, and tastes, and joys; to your harmless days in childhood, to the prayers your mother taught you, to your first confession, to your first communion in the Body and Blood of Jesus Christ. You had then the mind of a little child. You have grown older, more wise for this life, more masterful and strong in will, more masculine, as you think, and resolute, and able for all things of this world. But are you nearer to the Kingdom of Heaven, and more like the perfections of the Divine Infant, who is the example of all who shall enter His Kingdom?

Use this Lent as if it were your last. By prayer, by fasting, by clearer self-knowledge, by wise resolutions, by generous self-denial during this season of penance, strive to go onward in your conversion to God, from sin to penance, from penance towards perfection.

And this brings us to the work of charity which we very earnestly commend to you for this season of Lent.

The collection of this day in every year is devoted to the maintenance of our Orphanages. Last year we told you that, when this collection on Quinquagesima Sunday was first appointed, there were only two Orphanages, containing perhaps two hundred children. There are now seven Diocesan Schools, containing nearly two thousand children. It is for these we make appeal. The burden of their first foundation fell altogether upon us: the burden of their maintenance still falls upon us heavily and beyond our strength. Nevertheless the good providence of God has hitherto aided us, often at the last moment of anxiety, with the necessary help. But the Inspectors have called upon us to make in certain of our Schools further provisions, which involve considerable outlay. For the supply of these we must depend upon your charity. In some of our schools larger infirmaries are needed. In one, and that the most important school, there is a chapel capable of holding only about 250 boys. The number actually in the school is over 500. The existing chapel is flimsy and poor. It was erected in the time of our poverty and depression. A new and adequate chapel must be provided. In two other schools there are only wooden buildings used as temporary chapels. In other schools bath houses are required. In providing these most needful things we are hindered and held back by want of means; and can only appeal to your generosity, and self-denial, and love of souls, to give us what is necessary for these works.

There is, however, a heavier burden pressing upon us. In the last five years we have indeed, by God's help, succeeded in saving many of our poor children from the Workhouse Schools. But we now know with certainty that more than seven hundred still remain in those schools; and inasmuch as some of the Guardians have made no returns, we may say without doubt that at least a thousand Catholic children are at this time being brought up as Protestants in those schools, and are therefore being day by day robbed of their faith.

In saying this we desire to repeat what we have said so often. Many of the Boards of Guardians have acted with true Christian justice in this matter. To them our public thanks are due. Of

others we are bound publicly to declare that we have been met by hard injustice. They know our poor children to be Catholics. They know that their parents, in the midst of their poverty, have but one thing left to them, the inheritance of their faith which they prize above all; that their heart's desire and prayer is, that their children may be brought up in the faith of their Fathers. Nevertheless they detain them knowingly and consciously in schools where no Catholic teacher can really train them; where the whole teaching is Protestant; where the atmosphere and influence of the school are certain to destroy in these poor children the lessons they had learned from their parents, and in many cases even from their pastors and teachers before they entered the Workhouse. There are no less than five or six Statutes of Parliament intended to prevent this wrong; but they are systematically defeated. By delays, objections, postponements, and refusals, children legally applied for are until this moment, after months, even years of waiting, detained in these schools. To make this injustice more keenly sensible, a plea is set up that the Catholic Priest is allowed to come and instruct the children within the walls of the school. He is admitted once or twice a week, and therefore it is pretended that their Catholic education is adequately provided for.

An outbreak of clamour and of injustice has lately been raised with appeals to Parliament against the technical legality, but the alleged intolerable substantial injustice, of a judgment recently delivered in the Court of Queen's Bench. The case was as follows:—A Catholic father died, leaving a daughter of ten years of age in the hands of a Protestant mother. The uncle of the child, also a Catholic, made application that the child should be brought up in the Catholic religion, according to the desire of the father. The judges decided accordingly. No other judgment would have been either in accordance with the law of England, or with the intrinsic justice of the case. Instantly a clamour is raised against the alleged injustice of the sentence, the bigotry of Catholics, the violation of maternal rights, the forfeiture of the father's claims, the incompetence of the uncle. The state of the law of England is denounced; Parliament is invoked to change it, because it protects a Catholic father and a Catholic child. The judges of the Court of Queen's Bench hardly escape denunciation

for perversion of justice. It is said that "the usual agreement" was made between the father and the mother, that the boys should be brought up Catholics and the girls Protestants: an agreement which every Catholic knows to be contrary to the divine and the natural law; and, if ever made in violation of conscience by any Catholic, to be a sin against God, and therefore null and void. We bring this case before you, to hold up the injustice which is inflicted all the year round upon Catholic fathers and mothers, and children, in almost every Workhouse School in England. In the Metropolitan District alone, as we have told you, there are probably a thousand Catholic children, being educated as Protestants, contrary to the faith and will of their parents. Excepting our feeble voices, not a protest is heard. The public sense of men has become so familiar with this wrong, that it is almost past feeling the greatness of the injustice. We rejoice, therefore, that so great a tumult has been raised about one alleged Protestant child; and we hope that English ears and English hearts will be more open to the cry which has been raised year after year by our poor Catholic Irish fathers and mothers.

Before we proceed further, we will lay down what is necessary for an adequate provision for the education of Catholic children.

1. From its earliest years a Catholic child ought to be taught to pray, and care ought to be used to ensure that it fulfils this duty. Who shall teach Catholic prayers to our children in the Workhouse Schools? No person ought to be entrusted with such a duty except a Catholic; and there is not a Catholic official admitted, nor is there any provision of the kind so much as attempted.

2. As soon as they are capable they ought to be taught, not only the words of the Catechism, but the true sense and meaning of it. To say that a Catholic priest can do this in a visit once or twice a week is a cruel wrong. It needs a daily, constant, and detailed instruction of each child, one by one. Under the late Education Act an hour every day is not thought too much for this duty.

3. In like manner, from the earliest time possible, they ought to be prepared for the Holy Sacraments. But this again is absolutely impossible in the brief and infrequent visits of a priest coming as a visitor.

4. When duly prepared, they ought to receive the Sacraments regularly; which is equally impossible unless there be a chapel on the spot, or a Catholic church close by. And, even so, the freedom of access required for this purpose is such as has never yet been granted to the children in any Workhouse School.

5. It is also necessary that they should attend Divine Service, at least on Sundays: which, except where a church is near, or a Catholic chapel is attached to the school itself, is practically impossible. In cases where with the best will this has been attempted in a neighbouring church, many inconveniences have arisen, so as to render its continuance in the end impossible.

Such are the simplest requirements to render possible the education of Catholic children within the walls of the Workhouse Schools.

On a late occasion the Guardians of a London parish refused to transfer two children duly applied for, on the plea that the Catholic priest was admitted to visit and instruct them. Two of our Clergy have in succession endeavoured to instruct the children of that school. There are over a hundred Catholic children detained in it. At no time have they been able to assemble the whole number of children. On each successive visit the conduct of the children became more and more unmanageable, their manners more rude, and their numbers grew less. At one time some twelve or fourteen came to declare that they had "turned," that is, that they did not wish to be Catholics. The truth was at once evident. They had been subjected to the petty persecution which children know how to inflict. The great majority, being Protestant, had estranged these poor children from their Clergy, and made them ashamed of the Faith of their Fathers.

But, for the present we gladly leave this history of grievous wrong. We appeal to your charity for these thousand children, and for multitudes still in the streets of London. In the last six years sixty-seven schools have been added to the Diocese; but many more are still needed. The work is heavy indeed. Nevertheless, we have confidence in God, who has never failed us hitherto in this great labour for souls; and in your charity, which has been always generous and prompt. We urgently ask you to help us at this time. It would give you a sense of surprise and shame if we

were to say how many who possess ample means, and even great wealth, never give a farthing for the education of the poor children of the Diocese. Their name is not to be found among the generous and self-denying who in these last years have nobly borne this burden. They will have to give account of their stewardship at a day not far off, when they will lament too late how much they spent upon themselves—how little upon the salvation of souls for whom Christ died.

Never at any time was the education of children more vital than now. All the devices of the world and of Satan are conspiring to destroy the Christian education of Europe. To form a child in God's image by His holy faith and fear, is a divine work. To rob a child of this formation, is the deed and service of Satan. We are hand to hand with the enemies of God and of His Christ; and the conflict is round about the souls of unconscious children. Be vigilant, earnest, self-denying, ever active in labouring for their salvation. The graces of the Sacred Heart have already prospered our work, and blessed all who share in it. Work on then with us, dear Children in Jesus Christ. He has already wrought for us beyond all our hopes; and He will never be wanting to us, if we be not wanting to His will and to ourselves. Devote yourselves to the salvation of these poor little ones, who are ready to perish, and a great reward shall be laid up for you in the Kingdom of their Father and our Father, who is in Heaven.

May the charity and peace of God be poured out into your hearts.

Given at Westminster, and appointed to be read in all Churches and Chapels of the Diocese on Quinquagesima Sunday, 1873, when the Annual Collection will be made for the Orphanages.

✠ HENRY EDWARD,
Archbishop of Westminster.

W. A. JOHNSON, *Secretary.*

The Clergy are requested to send the amount of the Collection, without delay, to the Rev. Thomas Seddon, 8, York Place, London, W.

A
PASTORAL LETTER
TO THE
Clergy and Laity
OF THE
DIOCESE OF WESTMINSTER,
FOR
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BY
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LONDON.

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HENRY EDWARD, by the Grace of God and the
Favour of the Apostolic See, ARCHBISHOP OF
WESTMINSTER, to the Clergy and the Faithful
of the Diocese.

HEALTH AND BENEDICTION IN THE LORD.

REVEREND AND DEAR BRETHREN, AND DEAR CHILDREN IN JESUS
CHRIST,—

THE return of Lent calls to you to take account of yourselves before God. You that are serving God in obedience and piety, make one step more of advance in a penitent or a fervent life. You that have never begun to serve God fervently, begin now. You that have openly or secretly fallen from God, return now lest it be too late.

The days are evil ; and the world is ripening for the sharp judgment which will reap it down at last. The strong and the unjust are in power and prosperity. The Church is harrassed. The Vicar of Christ is robbed of his rights, and shut up by the tomb of the Apostles. The Bishops and faithful in Germany and in Switzerland are persecuted by the high hand of the unjust. Christianity is openly derided or denied in the midst of us. Anti-Christian sects are dictating the policy of rulers, and Christian Europe is sick unto death. It is a time of rebuke, humiliation, and sorrow, to every man who loves the Divine Saviour of the world, and the Church which is His Body upon earth. It is no time for rejoicing and for self-indulgence, for banquets and festivals, for a soft life and a careless heart. Lent comes upon us as a timely warning to penance, self-denial, mortification, and intercession. Use it well, dear Children. Can you live softly while the Ark of the Lord is in the battlefield ? Deny yourselves, live penitently, lay on yourselves some discipline of mortification. Suspend, at least, during Lent, the lawful festivities of other times.

The ashes of next Wednesday are the token of sorrow. They teach you how you ought to keep the whole of Lent. Many things that are not sins, in Lent are not in season. The world has been effacing Lent from the minds of men. It has been assimilating Lent to its own unbroken course of levities and enjoyments. Time was when the faithful put off in these forty days their holiday colours. They wore black in Lent. They set no foot in theatres; gave no invitations, accepted none. They sanctified this fast of forty days. They prayed more, they fasted, they abstained; or at least, they took only such food in kind and measure as nature demanded, and no more. They did not use a dispensation as an encouragement to fulness and self-indulgence. They lived in the spirit of Lent, if not by the letter. They gave more in alms; they sought out the poor, sick, destitute, and dying: they denied themselves for their relief. Above all, they made good and frequent confessions, frequent and prepared communions. They did not wait for Easter: still less did Easter come upon them unawares. What difference, then, will you make between these forty days before Easter and the forty that will follow after? Choose out some one work of piety, or penance, or self-denial for this Lent; and when Lent is over practise it still, and for ever, to the last day of your life.

Hitherto it has been our custom, on this Sunday in every year, to ask your alms and your efforts in behalf of our orphaned and destitute children. We do so again to-day. But this year we shall not be content to speak by our own voice alone. We ask you, Reverend and dear Brethren, to take up the points and motives briefly stated in this Pastoral, and to explain them and press them home upon the conscience and the hearts of our people. We shall then have many voices united with our own in pleading for our poor children.

1. Lay well to heart that there is no part of our pastoral work so vital as the education of children. On that depends their perseverance in the grace of their baptism: their training in the faith and love of God; and therefore their salvation.

2. There are no souls so helpless, so defenceless, or so destitute as children, above all of the poor. Adults can protect themselves. By their own free will they may stand or fall. But children are as yet in the hands of others; unable to protect

themselves; ready to fall under every evil influence, even when under the roof of their parents: how much more destitute and defenceless are they when they are orphans or abandoned. There are multitudes of such children in the streets, Catholic by baptism and by birth, but without knowledge of their faith.

3. There has long been, and there is at this moment, a great effort, on the part of those who are not Catholic, to draw our children away from the faith. Some do this in good faith, some out of enmity to the Catholic religion; but, either way, the children are robbed of their faith, and so far of their salvation.

4. Between twelve and fifteen hundred Catholic children are still in the Workhouse and District Schools. We have with great effort provided Orphanages and Schools for their reception. Many of the Boards of Guardians have justly and kindly removed our children into Schools of their own religion: but now certain of the Boards refuse to transfer our children to Catholic Schools; and some have even taken away those that had been already transferred and have replaced them in their own.

In some of the District Schools the Guardians have consented to admit our Clergy for the instruction of our children; and to grant us an hour a day, and a larger measure of time on Sundays. We have consented to do our utmost to co-operate in this arrangement, though we cannot be sanguine of its success. It will be necessary therefore to appoint, and to maintain, special and separate Chaplains for each of these District Schools; and for this purpose we appeal earnestly to your generosity. Whosoever will maintain, or will unite with others in maintaining, a Chaplain for these Schools, will do a work grateful to the Sacred Heart of Jesus, and will receive a great reward. Consider well the spiritual dangers and needs of these poor orphaned and destitute children. Suppose for a moment that they were your own. What self-denial would you not exercise in their behalf. You would give up pleasures and indulgence, and everything not of absolute necessity, for their sakes. Do so for these. They cannot recompense you, but you shall be recompensed in the resurrection of the just. We shall at once need three such Chaplains. Their support cannot be put at less than £120 a-year each: and for this we can only ask you to help, either in whole or in part, for one, two, or three years.

5. The number of orphans and destitute children upon our hands is continually increasing. They are not only children of the poorest, but often of families who have been reduced by the failures of life; and of domestic servants who have been unable to lay by any sufficient means for their education, or have been compelled to continue in service even to maintain themselves. These cases are numerous, very deserving, and very destitute. Counting all our Diocesan Schools together, there cannot be fewer than two thousand children for whose maintenance and education, either wholly or in part, we appeal to you. When the Collection of Quinquagesima was first instituted the number of the children to be maintained was not more than a tenth of their present numbers. The contributions received by this Collection have not increased in proportion to our needs and burdens. We therefore urgently call upon you to make a greater effort for this great work of Christian piety and love. Everything you give to it, you give to Him who shed His most precious blood for these children and for you.

6. This leads us to lay before you the state of our means for Education.

If it had not been for the efforts of the Diocesan Education Fund, our work would have been long ago arrested. But this Fund is heavily charged with the general education of the Diocese: that is, for Schools, Masters, Pupil-Teachers, Inspection, and other necessary outgoings, so that the maintenance of children must depend chiefly upon the Quinquagesima Collection. It has been our effort, and that of our self-denying and laborious Clergy, to promote to the utmost of our power, in every Mission, the formation and maintenance of sufficient Schools. We urge therefore upon the conscience of everyone living within the bounds of each Mission the Christian duty of subscribing year by year, as generously as they are able, to the work of the Parochial Schools. The list of Subscribers in each Mission ought to show the names of all who are able to contribute. And all are able to contribute who are above want. Any alms proportionate to your means will be accepted by our Divine Master. Be not ashamed therefore to give the smallest offering.

Over and above the duty of maintaining and multiplying the Parochial Schools, there are the Orphanages for which we now

plead. Our orphans must be wholly supported by your charity. And you will not refuse to help them. You who have never given until now, begin to-day. You that have given but little, lay to heart these words. Double your gifts. Give the maintenance of one child ; or unite with others to give, or to gather, the means of maintaining one orphan. To save one soul is a work which will be your joy in the hour of death, and will bring an eternal reward. Wake up to the cry of these poor little ones. Multitudes live in ease and pleasure, and profuse enjoyment and unstinted expense, who never think of these perishing children. Wake up, then, to-day ; and win your share in this great work of God's love and grace.

Grace and peace be with you all.

Given at Westminster, and appointed to be read in the Churches of the Diocese on Quinquagesima Sunday, 1874, when the Annual Collection will be made for the Orphanages.

✠ HENRY EDWARD,

Archbishop of Westminster,

W. A. JOHNSON, *Secretary.*

The Clergy are requested to send the amount of the Collection, without delay, to the Rev. Thomas Seddon, Archbishop's House, Westminster, S.W.

The following Dispensations are granted in this Diocese, by authority of the Holy See, for the Lent of 1874.

1. Flesh meat is allowed at the single meal of those who are bound to fast, and at the discretion of those who are not so bound, on all days except Wednesdays and Fridays, Ember Saturday, and the four last days in Holy Week. On Sundays, even those who are bound to fast may eat flesh meat at their discretion.
2. Eggs are allowed at the single meal of those who are bound to fast, and at the discretion of those who are not so bound, on all days, except Ash Wednesday and the three last days of Holy Week.
3. Cheese, under the same restrictions, is allowed on all days, except Ash Wednesday and Good Friday.
4. The use of dripping and lard is permitted at dinner and collation on all days, except Good Friday.

On those days, Sundays included, whereon flesh meat is allowed, fish is not permitted at the same meal.

This Rule applies to all fasting days throughout the year.

The time for fulfilling the precept of Easter Communion is from Ash Wednesday to Low Sunday, both days included.

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A
PASTORAL LETTER
ON
CONSECRATION TO THE SACRED HEART
AND THE
PILGRIMAGE TO PARAY-LE-MONIAL,
BY
HERBERT,
BISHOP OF SALFORD.



SALFORD:
MATTHEW LEEMING, BOOKSELLER, CHAPEL STREET, SALFORD.
BURNS, OATES, & CO., LONDON.

[XV.]

FORM OF CONSECRATION TO THE SACRED HEART,

TO BE USED IN THE DIOCESE OF SALFORD, SEPT. 21, 1873.

O MOST sweet Jesus, fountain of charity, Father of Mercies and God of all consolation, who hast deigned to lay open to us, miserable and unworthy sinners, the unspeakable riches of Thy Heart, we give Thee thanks for all the blessings and benefits vouchsafed to men, and especially to the Priests and people of this Diocese: above all we thank Thee for the Institution of the Blessed Sacrament, in which Thou abidest with us, a living and continual sacrifice.

Further, in reparation for the injuries and insults offered by ourselves and by others to Thy most loving Heart in this Adorable Sacrament, we hereby consecrate ourselves to Thy Sacred Heart, with all that we have and all that we are, promising as far as in us lies, to propagate this devotion to Thy Divine Heart.

And now, O Lord, hear the prayer of Thy servants. Behold, how Hell is being filled with souls redeemed by Thy Blood. Have compassion, we beseech Thee, O most pitiful and loving Saviour, upon the souls in this Diocese which is solemnly consecrated to Thy Heart. Bring home upon Thy shoulders to the fold the wanderers in the paths of ignorance and error: touch with the fire of Thy charity the hearts that have grown cold and indifferent to Thy service. Grant, we implore Thee, to our fervent supplications, through the tears and sorrows of Thy Heart, through Thy Precious Blood and Thy bitter Passion and Death, the conversion of innumerable souls, with whom we may praise Thee for ever and ever.

Moreover we choose the ever Blessed Virgin Mary for our Mother; to her most pure heart we also consecrate ourselves, promising our earnest endeavours to spread around us a devotion to this most tender and Immaculate Mother, according to the mind of the Church.

Lastly, we choose S. Joseph, the Foster-Father of Jesus, the Spouse of Mary, and the faithful Guardian of Them both, to be our Patron and Protector in life and in death. May he teach us how to pray, how to live with Jesus and Mary and how to die in Their arms.

We beseech Thee, O Lord Jesus Christ, of Thy immense goodness and clemency, that Thou wouldst deign to receive this oblation of ourselves in the odour of sweetness; and that as Thou hast inspired us with the desire and the will to make it, so Thou wouldst grant us the graces necessary to complete it. Amen.

HERBERT, by the Grace of God and favour of the
Apostolic See, BISHOP OF SALFORD, to the Clergy,
Secular, and Regular, and to the Faithful of the Diocese.

HEALTH AND BENEDICTION IN THE LORD.

Devotion to the Sacred Heart of Jesus is as old as the mystery of the Incarnation. In the supreme moment of Mary's second great Sanctification she beheld not only the outpouring upon man of the Infinite treasures of love which filled the Heart of her Son the moment of its union with the Eternal Word, but she also beheld the ingratitude, contempt and sacrilege with which that love was to be repaid. This is the spiritual object of the Devotion to the Sacred Heart of Jesus—a Love human and Divine, burning unquenchably for mankind, and Suffering from the cruelest grief caused by man's ingratitude. The knowledge of this Love and Suffering filled and wrung the Immaculate Heart of Mary, ever beating in perfect sympathy with that of her Divine Son. It will melt and fill our cold and stony heart when we like Mary, have "kept all these words, pondering them in *our* heart."*

I. The Heart of Jesus is the most perfect interpreter to man of the Infinite Charity and Compassion of the Divine Nature. God, being the inaccessible and inscrutable Light, we never could have realised His Love had He not come to us in our own human nature and revealed to us the mystery of His Love through the action and sympathy of a loving human Heart. No sooner did this Heart begin to beat than it began to love. "A body thou has fitted to me, "then said I, Behold I come, to do thy Will, O my God, "I have desired it and thy law in the midst of my heart."† As the Sun running his course like a giant, so did the Heart of Jesus set out upon His journey of love from the moment of the Incarnation until now.

* Luke ii.

† Ps. xxxix. 8.

The only explanation of the details of the mystery of His Infancy, sometimes hidden and obscure, sometimes overcoming us by its affecting helplessness, is to be found in His loving Heart. The hidden life of thirty years; the public teaching with its chequered failure and success; the friends He eat and drank with; the wonders He wrought upon the body; the words of love and wisdom, such as no man spake, which came "out of the abundance of the heart," all these mysteries can be understood only by an appeal to His Sacred Heart, which is the Key to unlock them all.

The mystery of the Last Supper, perpetuated for us to this day; the mystery immediately following, when He became "weary," "sad" and "heavy" and "sorrowful unto death," though Judas had not entered the garden, and though no hand had been uplifted to strike Him; the mystery of the Passion, of which some details are known to us, but of which a thousand of love, sorrow, grief, ignominy, outrage and suffering are unrecorded in the Gospel; the mystery of His desolate and bitter hanging for three hours on the Cross, with the Mother on one side of whose Heart's blood His own had been formed, and the Disciple whom He loved on the other because He had pressed him to His Heart in the last supper; the mystery of the seven last words of prayer and forgiveness; the surging and uplifting, which He permitted within His soul, of those two deep oceans of Love and Sorrow until they burst their bounds and broke with their violence His Heart of flesh—all these sacred and never dying mysteries, from the cradle to the grave, have but one interpretation, one apology—the excess of Love of the Sacred Heart for man. God Himself seems to have indicated this when, after the whole scene of His Life and Death was accomplished, there came providentially forth from the ranks of the redeemed a man who in the sight of the world pointed to the Heart. He pierced It this time with a lance, and

there issued forth from Its treasury upon a guilty world the last drops of the Blood of Redemption.

It is but natural, then, that there should always have been within the Church a tender devotion to the Sacred Heart. Saints, from the earliest day, have found their safe refuge within it: as S. Augustine said, "Lortginus has opened for me the side of Christ with a spear, and I have entered in, and there I remain secure;" and elsewhere, "let every race and tongue confess and say, Let us love, let us ever love the Heart of our sweetest Jesus." It was not, however, till within the last 200 years that this Devotion took a thoroughly popular, precise, and definite form. The Church, like "a wise scribe brings forth from her treasury things old *and* new,"—*old* because they are truths of revelation, and *new* because they are newly clad and illustrated, in order the more speedily to captivate and possess our souls. She teaches us from age to age "*non nova sed nové.*"

II. Two hundred years ago Our Blessed Redeemer in His exhaustless condescension of charity was pleased to address Himself, by special manifestations and revelations of His love, to a simple nun, named Margaret Mary, living in a little convent of the Visitation at Paray-le-Monial, an obscure town of the Province of Burgundy, in France. Though the Church has set no seal upon these visions and revelations, yet, if historical facts tested by the ordeal of the severest criticism have any value, we are bound to accept them as true. The Church in proceeding to the Beatification of Margaret Mary did so only after her life had been subjected in all its details and relations to the most searching enquiry, and after God Himself had publicly attested her sanctity by the performance of many and evident miracles. The chief end of these visions and revelations was that a Festival should be established in the Church, in honour of Our Lord's Sacred Heart, and that Devotion to It in the spirit of *love* and *reparation* should be propagated throughout the world. All *this has come exactly to pass.*

It is impossible for us within the narrow limits of a Letter to enter into those minute details which you will find in the lives which have been written of this favoured Servant of God.* But we will lay before you one or two passages from her writings, which you may look upon as a summary of them all. The following are her words :

"After having received my Divine Saviour on St. John the Evangelist's day, He bestowed on me a favour, which seemed to me to be of the same nature as that received by the beloved disciple on the evening of the last supper. The Heart of Jesus was represented to me as on a throne formed of fire and flames, surrounded by rays more brilliant than the sun, and transparent as crystal. The Wound which He received on the Cross was clearly seen there. Around this Sacred Heart was a crown of thorns, and above it a cross which was planted in it. My Divine Master made me understand that these instruments of His passion signified that the immense love of His Heart for men had been the source of all His sufferings; that from the first moment of His Incarnation, all these sufferings had been present to Him; and from that instant the Cross had been, as it were, planted in his heart; that from that time He accepted all the sorrows and humiliations that His sacred humanity was to suffer during the course of His mortal life, as also all the outrages to which His love for mankind would expose Him, even to the end of time, by remaining with them in the Blessed Sacrament.

"He then showed me that His great desire of being perfectly loved by men had made Him form the design of manifesting to them His Heart, and giving them in these latter times this last effort of His love, offering to them an object and a means so calculated to engage them to love Him, and to love Him solidly. That in doing this He opened to them all the treasures of love, grace, mercy, sanctification, and salvation, that this Heart contains; that all those who would render to Him and procure for Him all the love and honour in their power, might be enriched with the profusion of treasures, of which this Divine Heart is the fruitful and inexhaustible source.

"He again assured me that He took a singular complacency in seeing the interior sentiments of His Heart and of His love honoured under the figure of this Heart of flesh, such as had been shown to me, and that He wished it to be exposed in public, in order, He added, to touch the insensible hearts of men. He at the same time promised me, that He would abundantly shed the treasures of grace, with which His Heart is filled, into the hearts of those who should honour Him, and that wherever this image should be exposed to be particularly honoured, there would He bestow every kind of blessing.

"But no trouble I had ever experienced caused me so much grief as the words which I heard when this Heart was presented to me: 'I have an ardent thirst to be loved and honoured by men in the Blessed Sacrament; and yet I find scarcely anyone who is eager to quench My thirst by offering Me any return.'"

On another occasion, as she was before the Blessed Sacrament, Our Blessed Lord appeared to her and said :

* See Life of Blessed Margaret Mary, in one vol., by Rev. G. Tickell—Burns & Oates: also the Oratorian Life, in two vols.—Richardson & Son.

Gautrelet's *Manual of Devotion to the Sacred Heart* (Richardson) is an excellent book for meditation.

"Behold this Heart, which has so loved men that It has spared nothing, even to exhausting and consuming Itself, in order to testify Its love: and in return I receive from the greater part only ingratitude, by reason of the contempt, irreverence, sacrilege, and coldness which they show Me in the Sacrament of Love. But what I feel still more is that hearts consecrated to Me use Me thus!"

Speaking of the efficacy of this Devotion she wrote as follows to Father de la Colombière:—

"I do not know that there is any practice of Devotion in spiritual life more calculated to raise a soul in a short time to the highest perfection, and to make it relish the true sweetness which is to be found in the service of Jesus Christ. I say with confidence that if we only knew how pleasing this Devotion is to Jesus Christ, there is not a Christian, however slight may be his love towards our dear Lord, who would not at once adopt its practice.

"Our Divine Lord has assured me that those who are employed in labouring for the salvation of souls shall have the art of touching the most hardened hearts, and will labour with marvellous success, if they are themselves penetrated with a tender Devotion to His Sacred Heart.

"As regards persons in the world, they will find in this Devotion all the helps necessary for their state of life: peace in their families, relief in their toils, the blessings of Heaven on all their undertakings, and comfort in their difficulties."

III. It will be interesting and encouraging to you to learn, dear Brethren in Jesus Christ, at how early a date our own forefathers in England were connected with this salutary Devotion, and helped to spread it.

The first Confraternities of the Sacred Heart in the Church appear to have been instituted in England.*

Father de la Colombière, to whom Blessed Margaret Mary was intimately known, was a famous preacher, and for some time a missionary in England. In a journal published after his death he testified that he had "spread this Devotion among many of the English Catholics with great success;" and it appears that he publicly touched upon it in a sermon preached in 1677 in the Chapel of S. James's. A little later a Queen of England, Mary Beatrice, the wife of James II., in her French exile petitioned the Holy See to establish a special festival, with a Mass and Office in honour of the Sacred Heart. The petition addressed to the Sacred Congregation of Rites in 1697, among other motives calculated to move the Holy See, narrates "that

* Vide *Analecta Juris Pontificii*, vol. iv.

“for some years past Our Most Merciful Lord has inflamed
 “the hearts of the pious Catholics of England with a
 “great love for the Sacred Heart, . . . and that
 “altars and sodalities have been erected in Its honour.”
 Within thirty years over 300 Confraternities of the Sacred
 Heart were erected in different parts of Christendom, and
 Benedict XIV., during the 18 years of his Pontificate,
 issued Briefs of Indulgences to as many as 422 new Con-
 fraternities. We may be permitted to add in this place
 that the first Chapel in England erected in honour of the
 Sacred Heart was built by the Venerable Bishop Milner
 at Old Oscott, now Maryvale, and that its lamp is still
 burning, and is tended by the Sisters of Mercy.

This will suffice, dear Brethren, to prove to you how the
 Catholics of this country, during the penal laws, were
 foremost in accepting and propagating this Devotion. It is
 now spread throughout the world. In France, during the
 last century, it rapidly increased, visible and wonderful
 graces inspiring the people with fresh confidence in its
 efficacy. The Cities of Provence being ravaged by a plague,
 the Bishops, Magistrates, and Citizens of Marseilles, Aix,
 Arles, and Toulon dedicated themselves by a solemn oath
 to Its worship. The plague immediately ceased. Later on,
 Queen Mary, the wife of Louis XV., invited the General
 Assembly of the French Clergy to establish the Feast of
 the Sacred Heart throughout every diocese in France.
 Quite recently you know how this Devotion has revived in
 France. The French regiments which most distinguished
 themselves during the late lamentable period of war and
 anarchy were those which were marshalled under the
 Banner of the Sacred Heart. Officers and men had con-
 secrated themselves to Its love. They had seen in the
 humiliation of their country a chastisement for its sins
 of ingratitude. They knew how the good gifts of that
 Heart had been poured out upon France, and how they
 had been requited with contempt and ingratitude; they

therefore publicly dedicated themselves to Its love, and fastening Its image upon their breasts determined to live or to die devoted to Its service. This Devotion is regenerating France, by stirring up the people to prayer and repentance. It has evoked that spirit of Faith which has induced the National Assembly to vote a large supply for the erection in Paris of a Monumental Church in honour of the Sacred Heart; and it has induced the people to demand that the country itself should be consecrated to the Heart of Our Lord.

During the last three months Sermons, Devotions, and Pilgrimages have covered the face of France. While nearer home, not long since our Sister Island was solemnly consecrated to the Sacred Heart, and on the last day of the Fourth Provincial Synod of Westminster the Hierarchy of England performed a similar Act of Consecration. You may also remember, dear children and Brethren in Jesus Christ, that we informed you in our First Pastoral Letter that we entered upon our labours among you by a Consecration of our Episcopate to this Merciful and Bountiful Heart; while at the same time we told you that we left entirely with yourselves the expression of a desire for a solemn consecration of the entire Diocese. Since that time we have received Petitions from nearly every Mission and Community under our jurisdiction, begging that we would consecrate the Diocese. To your pious petitions have been added the formal expression of the wish of our Chapter. Our duty is therefore clear. We must in your name and our own consecrate this Diocese of Salford to the Loving and Generous Heart of Jesus.

IV. But before prescribing the manner in which this Consecration shall be made, let us open our heart to you and tell you all that we intend, all that we imply by this solemn act of Consecration.

1.—The first fruit to be expected from this consecration is an increased love and reverence throughout the Diocese for Jesus in the Adorable Sacrament of the

Altar. *Love* in return for love and a constant Reparation among Catholics for the shocking and cruel indignities shewn to Him in the Sacrament of His love were the ends proposed to us by Himself in His revelation of this Devotion. Think of the horrible insults, the heartless coldness and indifference shewn, even by Christians, to the Blessed Sacrament from its first Institution until now. Think too of how easy it is for us to make acts of acceptable reparation; how easily we may approach Him; how He awaits our visits night and day in the tabernacle; how He has come so near to us that none even of the pagan nations had their gods so near to them as Our God is to us. He is ever present on our altar, a living and inexhaustible fountain of love, mercy, strength, wisdom, and immortality.

2.—The second fruit of this Consecration must be the conversion of souls. For we intend by this Act of faith and love of the Church of Salford to go direct to the compassionate Heart of Our Lord, and to break open, through His charity, in the midst of the Diocese a fountain of graces which shall overflow every soul committed to our care. O how great and how glorious is the office and solicitude we hereby carry to the unquenchable Love of this tenderest Heart of Our God! Look at the multitudes throughout these teeming towns of industry, who are Catholic only in the name. Look at the havoc created by the single sin of intoxication; husbands and fathers ruined in body and soul; wives and mothers broken-hearted and cursing the day of their birth; children pale and emaciated, born to misery and an early grave. See the brood of vices, how they swarm! the offspring of drink;—cursing and blasphemy; neglect of Holy Mass and of the Sacraments; loss of honour, loss of truth, loss of honesty, loss of chastity, loss of Faith, loss of Hope—the hard and impenitent heart, and the everlasting death.

Behold again the children of the Church, how they *are drawn* away from the vows of their baptism, now

in youth, now in manhood, now even in old age, till they become children of the world and enemies of the Cross of Christ. The absorbing influence of business and love of money; the power of things visible and material; the corruption of society; friendship with, ending in slavery to, the world;—all these things, singly or together, surely and insensibly, not only tarnish the Faith but end by destroying it; and the once spiritual eye is covered with a cold and earthly film. O who shall restore the dying to health and the dead to life but Thou, O Divine Physician, whose Sacred Heart is “a garden of aromatical spices, the fountain of gardens; the well of living waters, which run with a strong stream from Libanus.”

Then again consider the souls of the children and of the young who escape our vigilance, and through public Institutions and in domestic service are caught in the snare of the fowler and become the prey of the spoiler.

Once more, turn to the countless multitudes which, outside the Church, make up the dense population of this Diocese. They were redeemed by the Blood of the Sacred Heart, and they are objects of Its love. As baptised they belong to the Church; but they are strangers and aliens through the sins of their fathers. Where are the shepherds to carry home to the fold these countless sheep in the wilderness? Thousands and thousands are weary of their wandering, but are far away from the fold: their leaders are blind, their pastures are sparse and bitter; they are weak; they are timid; they know not what path to pursue. But while these are perishing in the desert thousands are perishing even in the fold, for want of more Priests. According to a calculation, we require at this moment 29 new churches, and a large increase of our Priesthood. Who, then, shall build us a Seminary for Priests to succour the sheep of the fold and the wilderness? Who shall provide the means for their training and sustenance? Who shall multiply the shepherds and endow them with such skill and charity as

that they shall tend every sheep in the fold, and at the same time penetrate into every part of the wilderness so that not a sheep shall be lost? O, surely all this—the conversion of souls and the multiplication of Priests—is emphatically the work of the Heart of the Good Shepherd. How plaintive and almost maternal in tenderness are the feelings welling up from the fountain of His Heart, when He says, “I have compassion on the multitude.”* And again, “How often would I have gathered thy children as the bird doth her brood under her wings.”† And again, “Come to me all you who labour and are heavily burdened, and I will refresh you.”‡ “Call on me in the day of trouble, and I will deliver thee.”§ “But how (asks the Holy Ghost) shall they call on Him in whom they have not believed? How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?”|| The Heart of Our Lord feels the whole truth, and appealing to us, He exclaims, “the harvest indeed is great, but the labourers are few,” and He, first of all, bids us “pray ye, therefore, to the Lord of the Harvest that He would send labourers into the harvest.”¶ O surely, in a Diocese, consecrated to the service of His Heart, He will pour out graces of conversion; He will hear our prayer and multiply labourers who shall gather in souls that are perishing, like plentiful sheaves in the harvest. Thus may we all finally praise and bless Him for ever.

V.—Lastly, beloved Brethren and Children in Jesus Christ, it only remains for us to point out to you the manner in which we propose to proceed in this Act of Consecration.

First of all a Pilgrimage** in the name of the entire

* Mark viii. † Luke xiii. 34. ‡ Matt. xi. 28. § Ps. xlix. 15. || Rom. x. 14. ¶ Mat. ix 38.

** ON PILGRIMAGES.

As many of those committed to our care intend to join the Pilgrimage to Paray-le-Monial, and as the subject of Pilgrimages may be new to most of our flock, the following information and instruction may be useful.

Pilgrimages are pleasing to God, and obtain for us both grace and merit. They are no modern invention. Under the Old Law the Hebrews who lived at a distance from Jerusalem made a yearly pilgrimage to the Holy

Diocese will be made to the Shrine at Paray-le-Monial ;— that Shrine so famous for the apparitions of Our Lord and the manifestations of His Sacred Heart. This Pilgrimage will be composed of the Bishop, a deputation from the Chapter, members of the Clergy, and such of the laity of both sexes as may be able and willing to take part in it. It will form a portion of the National Pilgrimage, which will leave the Charing Cross Station at 7-40 a.m., according to the announcements, on Tuesday, the 2nd September.*

* For further particulars apply to the Rev. C. J. Gadd, Bishop's House, Salford, by whom subscriptions for the Diocesan Banner will be received; or to Lord Walter Kerr, 15, Bruton Street, London.

City. What was the journey of the wise men from the East to Bethlehem but an early example of a pilgrimage to Jesus, undertaken in the spirit of faith and love? In the Christian Church, after the peace of Constantine, pilgrimages to the devout shrines of Palestine, and to the tombs of the Apostles in Rome, became a favourite devotion. The Stations or Way of the Cross is but the bringing home to our Churches of the devotion of pilgrims along the *Via dolorosa* in Jerusalem. In successive ages shrines in various parts of Europe attracted the faith of the people. Men and women, monks and priests, bishops, and princes and kings, journeyed together on horseback or on foot to visit shrines famous for the graces bestowed at them, and there poured out their prayers. One of the great Provincial Councils of France in the ninth century praises the "devotion of those who undertake pilgrimages, joining thereunto prayer, almsdeeds, and an amendment of life."

For many centuries our English forefathers practised this devotion, and Walsingham in Norfolk, and Canterbury in Kent, and other devout shrines, were continually crowded by a concourse of worshippers. Nor did the Reformation extinguish this devotion, though it broke into pieces the image of Our Lady at Walsingham, and scattered the relics of S. Thomas at Canterbury. But Holywell and Canterbury, Westminster, Durham, and Hereford, and other places where martyrs suffered, have continued to be objects of devotion and pilgrimage. There can be no doubt but that Almighty God is pleased to hear prayers in one place more favourably than in another: that He lavishly pours out His graces, and works even stupendous miracles in certain spots, at certain shrines, and before certain images, in preference to others. This experience abundantly proves in modern as well as in ancient days. In the Old Law miracles were wrought (*John* v. 4) at the pool of Bethsaida; and the people, who looked upon the brazen serpent (*Numb.* xxi.), an image set up by God's command, were healed. "Handkerchiefs and aprons" were brought from the body of Paul to the sick, and "the diseases departed from them" (*Acts* xix.), and even "the shadow" of Peter (*Acts* v.) delivered men from their infirmities. A very remarkable passage occurs in one of the epistles of S. Augustine, the Doctor of the Church. Speaking of the miracles wrought at certain shrines in Italy, which he had visited, he remarks that no miracles were wrought at similar shrines in his own country of Africa. And he says: "God indeed is everywhere, and He who made all things is contained and included in no place, and He must be adored by His worshippers in spirit and in truth, and He, who hears in secret, justifies and crowns in secret. But who can penetrate His counsel in these things which are visibly known to men, that He should work these miracles in some places and not work them in others?" (*Epist.* 78.)

This Pilgrimage will be a public Act of Faith and Devotion in the face of a mocking and unbelieving world. Having prayed at the Shrine for the triumph of the Holy Father and the Peace of the Church, we shall consecrate to the loving Heart of Our Lord the entire Diocese of Salford.

Secondly, we give permission, to be used according to the discretion of the Rector of each Church, for a Triduum of Benedictions, with sermons explanatory of this Devotion, to begin on the 18th of September.

S. John of the Cross treats very well of the subject of shrines and pilgrimages. Of the former he says: "The church ordains the use of images for two principal ends: for the honour of the Saints, and for the moving of the will and the quickening of devotion to them. So far as they minister to this end they are of great profit." And elsewhere: "Holy Images are very profitable in that they put us in mind of God and his Saints, and move the will to devotion to them, when we use them in the ordinary way as we ought." (*Ascent of Mount Carmel Bk. iii.*) And in another place he says: "God sometimes works more miracles at one image than at another of the same kind, in order that the devotion of the people may be excited more there than elsewhere. The reason why God works miracles and grants graces at one image rather than at another is, that the strangeness of His intervention may stir up the slumbering devotions and affections of the Faithful. As the sight of the image serves to kindle our devotion and perseverance in prayer—both being means to move God to hear and grant our petitions—so before a particular image, because of our prayers and devout affections, God continues to work miracles and to bestow His graces, the faith and devotion with which the image is regarded passing on to the Saint whom it represents. As to images then, let us never dwell upon the curious workmanship they may exhibit, so as to have more confidence in some than in others on that account, for this would be great ignorance; let us esteem their use most by which our devotion is the most excited. Thus God, for the greater purification of this formal devotion, when He grants graces and works miracles, does so in general through images not very well made, nor artistically painted or adorned, so that the faithful may attribute nothing to the work of the artist." (*Book iii. ch. 35.*)

As to pilgrimages, the same profound Master of the Spiritual Life observes that "very often our Lord grants His graces by means of images in remote and solitary places. In remote places that the pilgrimage to them may stir up our devotion and make it the more intense. In solitary places that we may retire from the noise and concourse of men to pray in solitude like our Lord himself." And elsewhere he says, "there are three kinds of places by means of which God is wont to move the will to devotion. The first is a certain disposition of the ground—whether on account of the landscape, or of groves, or of its loneliness,—which naturally tends to excite devotion. It is profitable to make use of this, provided the will ascends upwards to God . . . This was the way of the ancient hermits who, in the wildest deserts, chose a small corner for themselves, sufficient for a narrow cell, and there buried themselves . . . Thus our Saviour chose to pray in solitary places . . . which tend to lift up the soul to God, such as mountains, which are elevated spots, and generally barren, furnishing no resources for sensible recreation." Again, after speaking of Mount Sinai, called the Mount of God, Mount Thabor, called by S. Peter the Holy Mount, Mount Horeb and other places—to which we might add Rome, Lourdes, Paray, Genazzano, Loreto, Einsiedlen,

Thirdly, we appoint Sunday, the 21st of September, for a public Consecration of the Pastors and Flock in all the Churches, Chapels, and Convents in the Diocese. The Blessed Sacrament may be exposed during the principal Mass, and the prefixed form of Consecration will be read after the public Masses and in the Evening at Benediction in the presence of the Blessed Sacrament, all the Congre-

Monserat, Alt-Oeting, Halle, and other holy shrines—S. John adds these words, "God knoweth why He chose these places for Himself. "All that we need know is that all is for our good, and that He will hear our prayers there, and wherever else we pray in perfect faith, though there is far greater reason why we should be heard in these places, dedicated to His service, because the Church was consecrated to us for that special end." (Ch. xli.)

1.—As to the manner of performing Pilgrimages; they must be undertaken with Faith and Devotion, or they had better not be undertaken at all. As a general rule, it is better to undertake them alone or with a few rather than with many. "When many people make a pilgrimage," observes S. John of the Cross, "I would advise staying at home, for in general, men return more dissipated than they were before. And many become pilgrims for recreation more than for devotion. If Faith and Devotion be wanting, the image will not suffice. What a perfect living image was our Saviour upon earth: and yet those who had no Faith, though they were constantly about Him and saw His wonderful works, were not benefited by His presence. This is the reason why He did no miracles in His own country." (Ch. xxxv.) While it is exceedingly important to bear this warning in mind as to the importance of Faith and Devotion it is quite certain that in the present day God is far more honoured by these public and national pilgrimages undertaken in the face of a scoffing world than He would be by a number of pilgrimages undertaken singly, privately, and unobserved. He has said that "he that shall confess me before men, him will I confess before my Father who is in Heaven." These are days in which public professions of Faith are needed; they are days of "public opinion"; pilgrimages are Professions of Faith, and they tend powerfully to form and strengthen Catholic public opinion. Those who preside over them and those who join them can easily, by encouraging prayer and spiritual reading, neutralize any temptation to dissipation of spirit which may arise from the concourse of a crowd.

2.—Pilgrimages have also their penitential side: though the sufferings of the journey be not such as they were in former days, pilgrims away from home have always plenty of opportunities of practising self-denial and mortification, both in respect to the fatigue and inconveniences they may experience, and the numberless little acts of kindness and charity they may have occasion to perform.

3.—Lastly, the Pilgrimage should be made a preparation by prayer and devotion for the Sacrament of Penance and for Holy Communion at the Shrine. The Hebrews as they travelled to Jerusalem sang Psalms which were appointed for the occasion. And so our modern pilgrims sing hymns and litanies by the way. Finally in praying for others at the Shrine the pilgrim should always remember to pray also for his own soul, so that he may return with an amendment of life; "he that is just, let him be justified still, and he that is holy, let him be sanctified still." (Apoc. 22.) In this manner a pilgrimage of devotion will be an image of the pilgrimage towards the Heavenly Jerusalem, to which he who sits down or turns out of the way can never arrive.

gation repeating it sentence by sentence after the Priest.

Fourthly, we hereby grant permission for Benediction on every Friday in the year as an Act of Reparation for our sins of ingratitude, provided some prayer be recited or sung in honour of the Sacred Heart or Passion of Our Lord during the Exposition.

Finally, in virtue of powers granted to us for the purpose by the Sovereign Pontiff, we grant a Plenary Indulgence on the usual conditions to all the faithful of both sexes who shall take part in the final consecration of the Diocese to the Sacred Heart on the 21st day of September.

O, may we all like the Apostles, Disciples, and Friends of Jesus, become true lovers of Jesus and of souls! "The lover flies, runs, and rejoices; he is free and not held. He gives all for all, and has all in all; because he rests in one sovereign *Good* above all, from whom all good flows and proceeds. Love often knows no measure, but is inflamed above measure. Love feels no burden, values no labour, would willingly do more than it can; complains not of impossibility, because it conceives that it may and can do all things. It is able, therefore, to do anything, and it performs and effects many things, where he that loves not faints and lies down." O, Dear Brethren and Children in Christ, the source of this love is in the Sacrament of the Altar, the Sacred Heart is its Fountain. May you then draw this water in joy from the Fountain of your Saviour. The grace of God and the love of the Sacred Heart be with you always. Amen.

Given in Salford, the 18th day of August, 1873, and ordered to be read in all the Churches and Chapels in the Diocese, on Sunday, the 24th instant.*

✠ HERBERT, BISHOP OF SALFORD.

C. J. GADD, SECRETARY.

* *Notes.*—The Rectors of the Churches may use their discretion as to omitting portions of the Pastoral in the Pulpit on account of its length; but they will be careful to see that all the members of their Congregations have an opportunity of procuring copies of it at the doors of the Church or in the Sacristy.

A PASTORAL LETTER
ON THE
OBSERVANCE OF LENT.

BY
HERBERT,
BISHOP OF SALFORD.

1874.



SALFORD:
MATTHEW LEEMING, BOOKSELLER, CHAPEL STREET

HERBERT, by the Grace of God and favour of the Apostolic
See, BISHOP OF SALFORD, to the Clergy, Secular and
Regular, and to the Faithful of the said Diocese,

HEALTH AND BENEDICTION IN THE LORD.

DEARLY BELOVED BRETHREN AND DEAR CHILDREN IN JESUS CHRIST,

We are all bound to penance—that is to say, to self-denial and mortification. For we have many sins to atone for and a heavy debt of punishment to pay. To make our salvation sure we require *special* graces from God, and yet by sin we are continually forfeiting all claim to special mercy. But penance touches the Heart of God and opens the Divine hand that was closed.

As to the necessity of doing penance for sin no duty can be clearer, both from the doctrine of the Old and New Testaments, and from the constant practice of the Catholic Church.

You will have observed, no doubt, in your reading of the Holy Gospel, that both the teaching of St. John the Baptist and the teaching of our Divine Lord Himself begin with the enunciation of this very doctrine. The roots of salvation are planted in the doctrine of penance. Thus the forerunner of Our Lord “came into all the country preaching “the baptism of *penance* for the remission of sin,” crying aloud to all, “Bring forth fruits worthy of *penance*, and do not begin to say, We have Abraham for our father.”* And in like manner the Evangelist narrates that animated by the fulness of the Divine Spirit, “Jesus *began* to preach and to say, *Do penance*, for the kingdom “of Heaven is at hand.”† And as He began, so He continued to teach the doctrine of penance. Twice on one and another occasion, while speaking of different classes of men who had been visibly punished by God, He emphatically declared to us *all*, “Unless you shall do “penance you shall all likewise perish.”‡ And lest any should hesitate. He again insisted upon this doctrine, repeating the same words, “except you do penance, you shall all likewise perish.”§

* Luke c. iii. v. 3, 8. † Matt. c. iv. v. 17. ‡ Luke c. xiii. v. 5. § Luke c. xiii. v. 5.

The Apostles faithfully followed the teaching of their Divine Master. S. Peter answered the question, "What shall we do?" put to him by the Jews who had been converted at his first sermon, by admonishing them quickly to comply with their first obligation, saying to them, "*Do penance.*"† And we read that they persevered in the doctrine of the Apostle by giving themselves fervently to prayer and to abundant alms deeds.‡

In like manner St. Paul, when pleading his own cause as a prisoner before the Court of Agrippa, gave explicit testimony to the same doctrine, for which he had been cast into chains. And what was that doctrine? In his own words, "To the Gentiles did I preach that they should *do penance* and turn to God, doing works worthy of penance;"§ and he adds, "For this cause the Jews, when I was in the Temple, having apprehended me, went about to kill me."¶

But in order that you may more distinctly realise how completely in harmony with the doctrine of the Holy Scripture is the teaching of the Catholic Church, let us quote the measured words of the Holy Council of Trent. By having the very words of the Council under your eyes you will be able to meditate upon them at your leisure and in private, and then, above all, to conform your life and conduct to their holy Standard, which is no other than the Standard of the Cross.

The Council does not hesitate to go so far as to declare that "*The whole Christian life ought to be a perpetual penance.*"|| And among the Sacred Canons of the 14th Session occur the two following upon the doctrine of penance or satisfaction :—

"If any one saith that satisfaction for sins, as to their temporal punishment, is nowise made to God, through the merits of Jesus Christ, by the punishments inflicted by Him and patiently borne, or by those enjoined by the Priest, nor even by those voluntarily undertaken, as by fastings, prayers, almsdeeds, or by other works also of piety; and that, therefore, the best penance is merely a new life; let him be anathema."

"If any one saith that the satisfactions by which penitents redeem their sins through Jesus Christ, are not a worship of God, but traditions of men, which obscure the doctrine of grace and

† Acts c. iii. v. 37, 38. ‡ c. v. v. 42, 45. § Acts c. xxxvi., v. 20. ¶ v. 21.

• || Sess. XIV., de Sac. Ext. Unc.

"the true worship of God, and the benefit itself of the death of Christ;
"let him be anathema."*

There are three chief ways of doing penance, by Prayer, by Fasting, and by Almsdeeds.

Without prayer we can have no hope of salvation. But the Obligation of fasting is also laid upon us, and this by God Himself. The times and manner of fasting are prescribed by the Church according to circumstances. It is unnecessary to quote the passages with which the Holy Scriptures abound as to the necessity and merit of fasting, nor the commentaries by which their application is enforced upon ourselves by the Fathers of the Church. It will be enough to cite the words of a Sovereign Pontiff, Pope Benedict XIV., in which he declares that "One great cause of the calamities and miseries that oppress both States and individuals," is the culpable neglect of the Fast of Lent.

"It is well known, Venerable Brethren," he says, "to all who
"profess the Catholic Religion, that the fast of Lent has always been
"looked upon as one principal point of orthodox discipline throughout
"the Christian world. This Fast was of old prefigured in the Law and
"in the Prophets, and consecrated by the example of Our Lord Jesus
"Christ: it was delivered to us by the Apostles, everywhere ordained
"by the sacred Canons, and retained and observed by the whole
"Church from her very beginning. As we are daily offending God by
"sin, in this common penance we find a remedy; and, by partaking of
"the Cross of Christ, we perform by this means some part of what
"Christ did for us. Our souls and bodies are purified by this holy
"Fast, and we are more worthily prepared for celebrating the most
"sacred mysteries of our Redemption, the Passion and Resurrection of
"Our Lord. This is, as it were, the Banner of our spiritual warfare,
"by which we are distinguished from the enemies of the Cross of
"Christ, by which we avert from ourselves the scourges of the Divine
"vengeance, and are daily strengthened with the assistance of Heaven
"against all the powers of darkness. Hence, if this Sacred Fast
"should come to be despised, it will certainly prove an injury to the
"glory of God, and a disgrace to the Catholic Religion, and expose the
"souls of the Faithful to great danger. Nor can we doubt that this is
"one great cause of the calamities and miseries that oppress both
"States and individuals. How different, alas! and how opposed is the

* *Sess. XIV. de Reform,*

“present practice to the ancient respect and reverential observance
“of this Holy Season of Lent, and of the other Fast days, which were
“so deeply imprinted in the hearts of all Christians from the very
“beginning.”

These are words of grave warning, solemnly addressed by the Vicar of Our Lord to the Pastors and people of the Church in the last century. Have we less need of them now? Do they not still apply to many who are Catholics, but only in the name? And should there be some among you who, knowing that they are able to fast, yet do not fast; should there be others who treat the obligation so lightly as not even to ask themselves the question whether they have the strength to fast, whether the conditions of the fast are such that they might comply with them without grave detriment to health—it is not too much to say of these that they are self-convicted of “despising” this holy season, and therefore of exposing themselves and their homes to those divine chastisements which, as the Pontiff has pointed out, often follow even in this life upon the contempt of God’s commands.

We are well aware that many among you are physically unable to observe the fast of Lent, and that, therefore, Our Lord does not expect this specific penance from you. Some of you are dispensed from the fast by reason of weakness of constitution, actual sickness, or bodily indisposition; many have not attained their 21st year, and some are dispensed by reason of the sensible creeping on of the evening of life, after their sixtieth year, when the human frame begins to lose its elasticity, and to demand additional care and support. And finally many others—and they are the great number in this Diocese—are exempted from the obligation of fasting by reason of hard and exhaustive labour, which would not suffer them to fast without grave injury to health. But here the question arises: Are you who are exempted from the Fast or the Abstinence exempted from the law of penance and self-denial? Are you to join in every worldly pleasure, in every party, in every amusement that may present itself within your reach during this holy season of penance? Does the Season of Lent cease to be to you a *Sacred* season, because you are unable to fast? Have you then discovered some easier path to Heaven than the road of the Cross? Have you bettered your position by your exemption? And *are you to be envied your dispensation as though you had entered into the enjoyment of a privilege?* Assuredly not.

The law of penance presses upon all. If the debt is not discharged in one way, it must be discharged in another. The entire influence, the word, and work of the world is to obliterate the very notion of a penitential life. The world has no more thought of doing penance than it has of fasting. It endeavours to smooth out the very idea of penance from your minds. Beware, then, dear children in Jesus Christ, of the influence of the world, and especially beware of it in Lent. If you cannot fast you suffer a loss rather than make a gain. There is a special virtue and a distinct merit in complying with the laws of the Church. If you are bearing physical pain and actual sickness with real patience and conformity to the Divine Will, this in itself is a meritorious penance imposed upon you by God, and may worthily take the place of fasting; but if you are otherwise dispensed the debt of penance is still upon you.

What, then, shall they do who cannot fast? How shall they make up for what is wanting? How shall they redeem the time? How shall they escape from under the lash of Divine justice? How may they shorten or even extinguish that excruciating penance of flame and suffering which awaits those souls in the next world that have not been sufficiently purged in this? In a word, what substitute shall they offer to the Divine Justice for the rigours of a bodily fast which they are unable to observe?

In answering these practical questions for your spiritual guidance, we need not assure you that we would lay no fresh burden upon your conscience. Rather, dear children, would we in our love for your souls bear your burdens even upon our own shoulders, if we might. We address ourselves to you that you may be wise in time, wise unto salvation, wise unto your own welfare; and we speak now, not to those who observe the fast, but rather to those who are unable to fulfil its obligations.

1. First, then, if you believe upon the impartial advice of your physician, or from your own certain knowledge, or if from grave reasons you think, that you are unable to fast, instead of taking the case into your own hands and deciding it for yourself, lay it before your Confessor, or the Rector of your Mission, and seek a dispensation from him. Thus the responsibility of the dispensation before the Just Judge, who is not to be satisfied with trivial excuses and the pleas of an over-tender self-indulgence, will rest not upon yourself but upon the conscience of the physician of your soul, to whom you will *have manifested your case with all simplicity.* Moreover, this spirit

of submission to the authority of the Church, which is that prescribed by the Holy See, will be highly meritorious before God, because it will imply an act of lively Faith in the power of the Church to command you to fast, while it will show your humble obedience to her jurisdiction, which, as you well know, is nothing less than the authority of God Himself.

2. Though you may be legitimately dispensed from fasting, and may have acquired merit by the Faith and docility with which you have sought your dispensation, you have not become, on this account, as we have already said, dispensed from the duties of doing penance. What penance then shall you perform as a substitute for the Fast?

In order that you may have the greater merit by submission even in this to the voice of him who speaks to you in the name of Christ, we prescribe that together with prayer you adopt the third great mode of penance, viz.,—almsdeeds. “Thy prayers and thy *alms*,” said the Angel to Cornelius, “are come up as a memorial in the sight of God.”* “Redeem thou thy sins with alms.”† Again, “Water quencheth a flaming fire, and *almsgiving* resisteth sins.”‡ And again, “*Alms* deliver from all sin and from death, and will not suffer the soul to go into darkness.”§ And yet while we prescribe this mode of penance, we do not lay it upon you as an obligation under sin. It is our counsel and recommendation, and we urge upon you in all charity, so that you, too, who cannot fast, may have merit before God, and atone for your sins by penance, in all Faith, humility, and obedience, as it becometh the most dear children of our Heavenly Father.

Let, therefore, each one of you who cannot fast and need a dispensation, give an alms and place it either in the hands of your Confessor or Rector, or into the box in your Church for Peter’s Pence, or you may give it to the Clergy when they make their Pastoral visit to you during Lent. “Let every one of you put apart with himself, laying up that which it shall please him.”|| The widow’s mite is as acceptable to God as the larger gift of the rich. Heads of families can make an offering in the name of all who are under them. In this way you shall all atone for sin and store up priceless treasure in Heaven. The season of Lent will be to you who cannot fast something more than a mere name, associated perhaps in your mind only with vigorous health or with the thought of the penances of the Church in the past.

* *Acts c. x. v. 4.* † *Dan. c. iv. v. 24.* ‡ *Ecclus. c. iii. v. 33.* § *Tob. c. iv. v. 2.*
 || *i Cor. c. xvi. v. 2.*

Moreover, we prescribe that the alms thus collected during Lent shall be devoted this year to the Sovereign Pontiff. No one is in greater need than the Holy Father. Having been despoiled of the Patrimony of St. Peter by the wicked enemies of the Church, he has become entirely dependent upon the gifts of the Catholic World. In the course of a few weeks we propose to address to you a Letter, setting forth the reasons for joining the Confraternity of S. Peter. But for the present it is enough to say that we desire that all alms given to the Clergy as penance, according to our recommendation, during Lent shall be sent by them to the Very Rev. Canon Wilding, the Diocesan Treasurer for Peter's Pence; and he will in due time give an account to us of what has been received, and the amount will then be forwarded to the Holy Father.

3. You know, dear children in Jesus Christ, the zeal which fills the hearts of your Pastors for your sanctification and salvation. Their thoughts and their whole lives are spent in your service. A few weeks ago, we conferred with the Rectors of your various missions, as to how this season of Lent might be turned to the best account and as to how we might stir up your Faith and piety as well as your spirit of penance. We then proposed to adopt a system which has been used with the greatest fruit to souls in several Dioceses abroad. It is simply this: that the Clergy should undertake as a special duty, during Lent, to make a Pastoral visit to every Catholic household in their Congregations. We are aware that in some missions, on account of the small numbers of the Clergy and the magnitude of the population, it will not be possible to visit each house in detail. But your devoted Clergy will not spare themselves in their zeal, while, at the same time, you will understand that they cannot do more than they can do. The object of this Pastoral Visit will be: first, to persuade the negligent of the necessity of frequenting the Holy Sacraments without delay. It will be the visit to your house of the Good Shepherd seeking after His sheep, anxious to heal their spiritual wounds and to carry them home;—Secondly, to animate all to the observance of Lent, by encouraging those who are able to fast and abstain to continue to do so, and by receiving an alms by way of compensation in penance, to be applied as we have directed, from those who need to be dispensed from the fast.

4. Lastly, in order that nothing may be wanting to move the hearts of our Flock to the devout Observance of Lent, and to the fervent *love and service of God*, we have determined that Our Blessed

Lord Himself shall be publicly exposed for your adoration throughout the whole of Lent in one or other of the principal Churches of Manchester and Salford. This Exposition is to be in the solemn form of *Quarant' Ore*, and the Holy See, by a special Rescript granted to us and to this Diocese, has permitted that the Forty Hours' Exposition in each principal Church shall be confined to the day, and shall not include the night. Let those who live in Manchester or Salford or the neighbourhood, make a point of following the *Quarant' Ore*, as far as they are able, from Church to Church during this season of Lent. Rich indulgences are attached to this holy practice, which is so common in Rome and Catholic countries. Notices will be attached to the Church doors of the stations of the *Quarant' Ore*, and books of Devotion suitable for the occasion have been drawn up, and you will be able to procure them in the Sacristies, or at the Catholic booksellers.

And now, dear Brethren and Children, let us draw nigh to Jesus and His Cross. It is the season of penance and the Passion. Were we to single out any body of men among our flock, who are called upon by their profession to give a bright example of penance and of love for the Passion and Agony of our Blessed Lord, it would be the members of that numerous and increasing body, the "Salford Diocesan Crusade against Intemperance." These are bound by their rule to a special study and love of the Sufferings and Agony of Jesus on the Cross. They have chosen His example as their highest incentive to self-denial, and the final possession of Himself as their best and sufficient reward. We look upon them as pledged not only to penance and to love of the Cross, but to the devout frequentation of the Holy Sacraments, without which their pledges would be little better than a deception.

But we call not only upon them, but upon all. Some of you once were wanderers, lost in the labyrinth of sin and error. It was the Good Shepherd that met you in a turning of the path, or overtook you in the silence of the night. It was He who spoke to your heart, and led you by the hand, and brought you out of the land of darkness, and at the moment, perhaps, you "knew not that it was Jesus." Some of you, alas! may still be involved in the mazes of sin and of the world. It is His voice that is made audible to you now, imploring of you to "harden not your heart." He lovingly bids you: "Do penance for the kingdom of God is at hand; take up your cross;" He says, "follow me; *my yoke is sweet, my burden light.*" Others among you are on the way

to perfection. Long ago as you cast off the bands and grave clothes of sin, you felt the change pass over you as from a chill to warmth, and now you are steadily ascending step by step from virtue to virtue. Year by year, since then, His service has grown sweeter and more blessed as your heart has been chastened by the myrrh of penance and the Cross. But for you, perhaps, as for many, the day is now far spent, the twilight of evening is at hand, nay, the long black shadows are creeping on, and night, which is the term of life, will shortly close in upon you. "Stay with us, O Lord, because it is towards evening."* Yes, He replies, "I stand at the gate and knock. If any man shall hear My voice, and open to Me the door, I will come in to him and sup with him, and he with Me."† Meanwhile, then, once more we summon you, one and all, the sinner, the penitent and the saint to a zealous observance of this penitential season of grace. We beseech you to contemplate the Love, the Sufferings, the Passion of our dearest Lord. Often repeat this prayer of the Church, which contains the hope of the sinner as it does of the saint :—

"By Thy Baptism and holy Fasting,
By Thy Cross and Passion,
By Thy Death and Burial,
O Lord, deliver us."

May Mary, the Refuge of sinners, and Joseph, the Protector of the flock, watch over and pray for us all, until each one of us "shall pass under the hand of him that numbereth them"‡ into the pastures of eternal life. May the pitiful love and the grace of God be with you all. Amen.

Given at Salford, to be read on Sunday, the 15th of February, 1874, in all the Churches and Chapels of our Diocese.

✠ HERBERT, BISHOP OF SALFORD.

C. J. GADD, SECRETARY.

* *Luke c. xxiv. v. 37.* † *Apoc. c. iii. v. 20.* ‡ *Jer. c. xxxiii. v. 13.*

LENTEN DISPENSATIONS.

GRANTED WITH LEAVE OF HIS HOLINESS,

1874.

- 1.—Flesh Meat is allowed once in the day, at the single or principal meal of those bound to fast, and at the principal meal of those who are not so bound, on all days except Wednesdays and Fridays, Ember Saturday, and the last four days in Holy Week. On Sundays it is allowed at discretion.
 - 2.—Eggs are allowed at the single meal of those who are bound to fast, and at the discretion of those who are not so bound, on all days except Ash Wednesday and the last three days of Holy Week.
 - 3.—Cheese, under the same restrictions, is allowed on all days except Ash Wednesday and Good Friday.
 - 4.—The use of Dripping and Lard is permitted at Dinner and Collation on all days except Good Friday.
- On those days (Sundays excepted) whereon Flesh Meat is allowed, Fish is not permitted at the same meal. This rule applies to all Fasting Days throughout the year.

N.B.—The Easter Communion must be made between Ash Wednesday and Low Sunday, both days included.

A PASTORAL LETTER
ON
SUBMISSION TO A DIVINE TEACHER,
NEITHER DISLOYALTY
NOR THE SURRENDER OF
MENTAL & MORAL FREEDOM:

BY
HERBERT,
BISHOP OF SALFORD.



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HERBERT, by the Grace of God and of the Apostolic
See, BISHOP OF SALFORD, to the Clergy, Secular and
Regular, and to the Faithful of the said Diocese,

HEALTH AND BENEDICTION IN THE LORD.

DEARLY BELOVED BRETHREN AND CHILDREN IN JESUS CHRIST,—

We speak to you once more, as the Father and Pastor who will have to render an account to God for your souls, so “that the trial of your faith (much more precious than gold which is tried by the fire,) may be found unto praise and glory and honour.” (1 Peter i. 7.)

A topic affecting your honour and your religion is in the minds of all. It is due to you that we should speak, and lay down for your guidance certain general principles upon which you can neither be shaken nor led astray.

I.—THE ACCUSATION.

The brief statement of the case is this:—

In an evil hour, an illustrious politician, whose distinguished services to justice we shall not forget, has descended from the noble eminence of an Imperial statesman to become the assailant of the Catholic name. He has sought to fix an indelible stigma upon your Faith and character. If the torch, which he cast into the country a few weeks since, has been extinguished at a moment's notice, it is due to the common sense of the English people. The various organs of the Press, with the shrewd political sense for which they are conspicuous, without any possible collusion, extinguished its political import in a single morning. Twenty years ago and we should perhaps have been in the midst of the fires of political and civil and social discord. The English people have moved onward, and are willing to form a juster appreciation of you, and to judge you by your lives and conduct. Our thanks are due to those who have quenched the fire, or at least restricted its circuit to almost a theological arena. Little heed can be given to the assurance that it was intended to stop short of penal laws and German persecution. The person who applies a firebrand can prescribe no limits to the conflagration.

The *paper* of Mr. Gladstone's argument is as follows:—A Catholic is not a citizen; your moral and moral freedom. Your loyalty to the Queen and your civil allegiance are as base coin in false money; you have made yourself over to a foreigner who has no right to govern the British Empire.

There can be no wonder by these imputations if your tenderest love of country, you have been outraged in your holy religion.

It is a great pity that on occasion you should hear your Pastor's voice and that he should direct your thoughts in the way of peace and truth.

II. OUR GENERAL PRINCIPLES ON ALLEGIANCE.

I. The precise meaning of the word "allegiance" is nowhere given in Mr. Gladstone's pamphlet. It was perhaps more convenient to leave it vague. For ourselves, however, we prefer to define our terms. Allegiance, then, we understand to be the subject's duty of fidelity to his Sovereign. The allegiance of man in its absolute, unrestricted, and universal extent is due to his Sovereign Creator alone. The Creator having compounded him of matter and spirit, having of his free love given him a spiritual and a heavenly as well as a civil and a natural life and end, and having fashioned him to live in society, in the very nature of things placed him under the authority of two Powers—one Spiritual and one Civil. These two Powers from the beginning were essentially distinct; but through the corruption of man at the fall, the natural and Civil Power became satisfied with nothing less than domination. It grasped possession of the Spiritual Power, and either incorporated it into itself, or, keeping it nominally distinct, held it as a subject and an instrument of the State. On the other hand, as a witness against this outrage, God was pleased to give to his church a Power, which, however, the two Powers were preserved with a sufficient distinctness to mark the principle. When, however, a King or Kings became incarnate, and determined to establish a Kingdom, which had been announced by the Spirit, they did so, however, with his help and aid, and, the civil power being established, the two Powers—Render to Caesar that which is Caesar's, and to God that which is God's—were established. The King, then, was the civil power, and the church the spiritual power, and the two were to be kept distinct, and the civil power was to be subject to the spiritual power.

and lastly with hatred and persecution. Who is this, they cried with fury, that He should invade our domain, that He should attempt to parcel out that which is indivisible, giving over the care and administration of material and earthly affairs to us, and reserving to himself the care and government of the souls of men and of religion?

For three hundred years they endeavoured, with the aid of all their resources, to stamp out the very notion of such a division, by steadily, century after century, putting to death the Vicar of that foreign King, scattering his subjects, with repeated declarations that the Christian religion was incompatible with the State. While, on the other hand, every effort was made to rehabilitate and confirm the theory of the universal authority of the Civil Power.

The doctrine of the King of Kings triumphed, and that of the Pagan world perished—perished in Christendom for over a thousand years. Those who have lived in Rome will remember the famous Arch of Constantine. The historian Eusebius somewhere tells us that under his statue, holding in the right hand the standard of the Cross, Constantine had written these words—"By this saving Sign, the true token of strength, I have freed your city from the yoke of tyranny, have conferred freedom on the Senate and the Roman people, and have restored Rome to its pristine greatness and splendour." The freedom of the human race, in intellect, will, and moral nature, was guaranteed by the distinction laid down by Jesus Christ. He had come truly and in every sense to be our Saviour and to set men free. The deep and permanent foundations of our public liberty rest upon the jurisdiction of the Spiritual Power being separate from and independent of the State.

There are then established by God, and subject to Him, two Sovereignities, the Spiritual and the Civil. We owe allegiance to both. To talk of our allegiance either to the Civil or to the Spiritual Power as being "divided," leads in popular language to misunderstanding; nor does it appear correct. To say that we pay a "divided allegiance" is as though we were to say that we paid a "divided debt," or performed a "divided act of mercy." And to assert of a wife that she pays a "divided" allegiance to her husband would suggest suspicion. Allegiance is due to each power within its own order or province. That which is one is not divisible or divided, and the two Orders of Power, as set up by God, are not

antagonisms; but harmonies, as God designed them. Only the sin of man can create a conflict. In intensity and degree our civil allegiance, whether to a sovereign person or to a sovereign body, is without limit in its own order. We must lay down our life in its service when required. We must be faithful to it unto death.

The *duty* of the civil allegiance of the subject is co-extensive with the *right* of the Sovereign,—to which it is the correlative. The *civil duty* of the subject, therefore, is limited only by the *civil right* of the Sovereign. But the Sovereign who reigns for a civil end, has no right or power over the spiritual or divine Law. He is himself a subject to them, and must obey them like the least of his people; he will be judged by them, and punished or rewarded eternally, according to the sentence of the Just Judge.

The allegiance we owe to the Spiritual Sovereignty is also {n intensity and degree without limit in its own order, but it is of another and of a pre-eminent order to the civil. We must suffer any penalty, even that of death, rather than be faithless to this allegiance.

The domain of the Spiritual Sovereignty is the Spiritual life of man, and whatever is directly and essentially connected with it. It has the ultimate interpretation and guardianship of the Moral and Divine Law. Being of a pre-eminent and higher order, being spiritual, having received under the new dispensation a special commission from God, and with its awful purposes and end stretching out into eternity, it is supreme, able to define its own limits, and the necessary conditions of its healthy life and action. The rest belongs to the natural and civil order. These two Sovereignities in their normal state—as God would have them working together in harmony, like all the works of His hand, are necessary to one another and supplementary of one another; and hence the Vicar of Christ condemned with infallible precision, this proposition “The Church should be separated from the State, “and the State from the Church.” (*Syllabus* Prop. lv.) Where the world has altogether departed from the ordinance of God, and the discord of Babel prevails in religious opinions, it is evident that we are in an abnormal condition. This is the condition of modern society, and hence the application of the doctrine of the union of Church and State must be determined in practice by existing circumstances. Never, however, can a Christian accept, either in theory or in practice, the subjugation of the Spiritual to the Civil Sovereignty. For this truth, our Catholic forefathers in this country

suffered persecution for 300 years; and the Nonconformists equally preferred the penalty of civil disabilities rather than acquiesce in the dependence of the Spiritual upon the Civil Authority.

2. The question now arises, *In what does the Spiritual Power consist? In whom or in what is it embodied and made sensible to us?* This is the question at the bottom of Mr. Gladstone's pamphlet; yet with the wonted dexterity of a practised debater he eludes, and even entirely conceals it from the public view.

The Spiritual Power in the world, to which all are called upon to submit, is undoubtedly that which is the appointed supreme Guardian and Interpreter of the moral and the Divine law of God. To this proposition all assent.

But *who*, or *what*, is that supreme Guardian and Interpreter? This, as we have said, is the real point at issue. Logically and theologically Mr. Gladstone was first of all bound to settle this. He has nominally addressed his pamphlet to Catholics, and has ignored this which is the first principle and basis of their life and conduct. He has assumed a premise which is neither proved nor granted, trusting to the sympathy of public prejudice. But all conclusions fall to pieces as worthless which are not drawn out of true and living premises.

There are four different theories which profess to answer this primary and fundamental question, "Who is the Supreme Guardian and Interpreter of the moral and Divine Law? Where is the Spiritual Power?"

(1). The first is the old pagan or modern Erastian, which invests its guardianship and interpretation in the Civil Authority.

(2). The second is the theory put forward by the rationalist and semi-rationalist school, and it would seem to be also that of Mr. Gladstone; viz.: the private conscience and reason of each individual.

(3). The third is the old Protestant theory of the Divine Authority of the Bible without note or comment.

(4). The fourth is that of a Divine Authority speaking with an audible and living voice, easily accessible to men, able to expound its meaning, and capable of dealing with the difficult spiritual problems which are bred of the multiform combinations of our perpetually shifting times and circumstances.

It is unnecessary for the moment to do more than mention the first of these theories as the pagan and German system, which is making a slow but steady growth in England,

As a matter of fact, God never did from the beginning of the world abandon the human race to the guidance and care of reason alone, without the external aid of a Divine Authority. The Divine Teacher was in the world from Adam through the Patriarchs to Moses, and from Moses through Priests and Prophets to the time of Christ.

It is a doctrine of our Faith that reason and conscience, aided by grace, will lead a man, if faithful to both, to see the necessity of a Divine Teacher. Having arrived at this, they will lead him further: they will convince him that the Divine Teacher can be no other than the Catholic Church.

If Mr. Gladstone's study and reading, if Mr. Gladstone's reason and conscience have not led him to this conclusion; if no inkling of this truth has ever dawned upon his soul, and if he has not fatally dallied with the calls of grace, then must he, and all who are like him, be reputed free from the *blame* of error and from the formal sin of misbelief. We, as Catholics, are far from condemning all men who differ from ourselves, though we may know them to be misguided; we shall all be judged before a just tribunal; we leave the judgment to Almighty God.

But what we deny with all the energy of our soul is this, that either Mr. Gladstone or any man, who respects the sanctity of conscience and the light of reason, can consistently charge with the "forfeiture of mental and moral freedom" those who, having found a Divine Teacher, have become His faithful and devoted children.

When the fisherman of Galilee in the joy of his heart cried out, "We have found the Messiah" (*Jo. i. 41*), he called to his brethren, "Come and see." He began to form his reason and conscience upon the life and teaching of his new Master. Who will reproach him with having abandoned his mental and moral freedom, or with having jeopardised his civil allegiance? It matters little, brethren, whether it be a Jew or a Gentile, a fisherman or a politician; when once he has found the Divine Teacher he must become His faithful disciple. The light of truth is the freedom of reason and conscience: and the office of the Divine Teacher is to teach us truth of the moral and supernatural order. Whoever asserts that to follow such a One is to forfeit mental and moral freedom is a blasphemer, and the truth is not in him. But it will be urged, in reply, that the writer of the pamphlet nowhere affirms that to submit to a *Divine* Teacher is to forfeit mental and moral

freedom : his charge is, that submission to the Catholic Church involves that forfeiture. In other words, he has *assumed* (1) that the Catholic Church is not a Divine Teacher, and (2) that there exists no *living* Divine Teacher of the law of God in the world.

IV.—OUR DIVINE LORD'S PRINCIPLE AND PLAN OF TEACHING.

Note well the plan of our Lord's teaching ; see the order in which He began. He first sought to win from his hearers a belief in His Divine Authority. It was for this purpose that He wrought His miracles. He showed Himself as the Divine Teacher, and " never did *man* speak like this man" (*Jo.* vii. 46), and " He taught as one having authority" (*Matt.* vii. 29). He taught His disciples to accept His doctrines, not because they commended themselves to human reason (*Jo.* vi. 61, xiv. 12), but upon faith in Him as the Divine Teacher.

1. Now, note well this principle underlying His entire system. It is in radical opposition to modern rationalism and private judgment. Christ's first undertaking was to convince his hearers that He was a Divine Teacher, with a claim to absolute submission. Everything was to hinge on this admission. Until this claim to AUTHORITY on the one hand and corresponding OBEDIENCE on the other was settled, nothing was taught or believed, nothing effected. He established this claim by addressing a great variety and number of proofs to their reason and common sense, whilst at the same time He proclaimed the absolute necessity of grace, preaching penance, and declaring that " no one could " come to Him unless the Father drew him." He proved his Divine Authority (1) by miracles* ; (2) by prophecies uttered by Himself and afterwards fulfilled, by His knowledge of secret thoughts† ; (3) by the fulfilment in His own person of the prophecies of the Old Testament‡ ; (4) by his transfiguration and the appearance of Moses and Elias, witnessed by three of His Apostles§ ; (5) by the whole character and tenor of His life and conduct ; (6) by that climax of proof which confirmed the certainty already created, viz., His Resurrection to life, which was proved to demonstration by His apparitions to all classes of men at different seasons, and (7) finally by his admirable Ascension. The accumu-

* *Matt.* xi. 5 ; *Jo.* x. 37 ; xv. 24 ; xi. 42, &c. The chief end of St. John's Gospel was to prove the Divinity by miracles ; see c. xx. 30, 31.

† *Matt.* xxiv. ; *Luke* xviii. 31, &c. ; *Jo.* ii. 19 ; xii. 32, &c. ; xiv. 29, &c. ; *Jo.* i. 48 ; ii. 24, 25 ; xiii. 18.

‡ *Matt.* xxvi. 54 ; *Luke* xxiv. 25, &c. ; *Jo.* v. 39, 46 ; *Matt.* v. 17 ; *Luke* xvi. 16 ; *Jo.* i. 17 ; cfr. *Gal.* iii. 23, iv. 4 ; *Eph.* i, 10.

§ *Matt.* iii. 16 ; xvii. 2 ; *Jo.* xii. 28 ; *II. Pet.* i. 16, &c.

lation of proof was overwhelming. Still without grace no man could become a Christian. In proportion as belief in Him as a Divine Teacher was established during the course of His ministry, so did He reveal His various doctrines. Hence He taught more truths to the Apostles than to the disciples and the multitudes; and He went on progressively even with the Apostles, revealing more sublime mysteries and adding to the number of truths communicated, as they advanced in a firm and rooted belief in Himself as their Divine Teacher. He thus laid the ground or basis of supernatural Faith, viz.: belief in the claim of a Divine Teacher. Observe this, moreover, that He left none of His Divine Truths to be accepted or not according to preference, choice, caprice, or private judgment and reason. His followers must either be with Him *entirely*, or leave Him. There was no "mental and moral freedom" to be urged against the claims of a Divine Teacher. They were free to go away and they were free to stay; but not free to stay with Him *and* at the same time to disbelieve Him (Jo. vi.) Each doctrine was to be accepted by mind and heart, with the entire soul, not because it commended itself to *reason* (though it could never *contradict* reason), or to the feelings, or to the refined taste of culture, or to worldly happiness, or to political expediency. No other motive of credibility or submission was put forward or allowed but that of the authority and veracity of the Divine Teacher. Having thus laid down the basis of Faith, He expounded his doctrines; and then provided for their permanent and unbroken tradition through future ages by founding a Church which was to be their Guardian and Interpreter.

V. HIS CHURCH FOUNDED AS A DIVINE TEACHER ON THE SAME PRINCIPLE AND PLAN.

This Church founded by Christ is an organisation composed of a Divine and human element. The human element falls under the cognisance of the senses, and through its presence the Church becomes a visible institution. Under the human and visible is contained the other element which is Divine. Such is your Faith as to the component parts of the Church.

1. Let us now inquire upon what grounds the Church is described as a *Divine* Teacher, whom all are called upon to obey. *First*, because Christ Himself founded its visible constitution. He created it a true and perfect Society or Kingdom, distinct from the Civil Power and independent of it, with full authority in the triple order (as *needful for a perfect kingdom*)—legislative, judicial, and

coercive. He was himself the King (*Luke xxiii. 3*). When He withdrew to His throne above, the constitution remained behind intact. He left a visible Vicar in His place; to be, like Himself, the centre of unity and jurisdiction, to rule and govern, to feed and teach in His name to the end of time.*

2. *Second*, because Christ was not only the Founder of its constitution and external form, but because He laid down the inward principle upon which it should move and act; that is to say, the relation it was to enter into with the human reason and will. He thus endowed the Church with the same Divine teaching authority which He possessed Himself, and exacted from all men a corresponding obedience to its teaching, just as though it spoke with His own sacred lips.

He spoke of *it* precisely as though it were *Himself*. This is seen (1) in the remarkable fact that the severest threats pronounced by our Lord against the disobedient in Faith were uttered not against those who refused to receive the words that fell from His own lips, but from the lips of his Church. "He that despiseth *you* despiseth *Me*." "If a man will not hear the *Church*, let him be to you as a heathen;" he that believeth not the Church's preaching shall be condemned (*Mark xvi.*)

It would appear as though Jesus Christ looked upon Himself as (what He was indeed) the *extraordinary* Divine Teacher, but upon the Church as the Divine Teacher in *ordinary*. He was therefore mild in His threats upon those disobedient to Himself during the years of His ministry, but terribly explicit in his denunciation of all who should disobey that Divine Teacher which He founded and sent to accompany mankind through the centuries.

It is (2) abundantly clear that the Apostles had thoroughly understood their Lord's meaning, and comprehended the right of a teaching authority with which He had invested his Church. This comes out in nearly all their writings. For instance; "We have the mind of Christ." "For Christ we are ambassadors, God, as it were, exhorting by us." "*We* are God's coadjutors, you are God's husbandry, you are God's building." "We have received grace and apostleship for obedience to the Faith in all nations." "Though an angel from heaven preach a gospel to you besides that which *we* have preached, let

* *Matt. xvi. 18, 19; Luke xxii. 13, 32; John xvi. 15, &c.*

him be anathema." (I. Cor. ii. 16, II. Cor. v. 20, I. Cor. iii. 9, Rom. i. 5, Gal. i. 8, Rom. x. 14, xv. 18, I. Tim. i. 11, Acts i. 8, xv. 7, 8, &c.)

A distinction is to be borne in mind—the Divine Teacher, Christ, revealed his *own* doctrines, whereas the Divine Teacher, His Church, *makes* no revelation, but guards and interprets with infallible truth the doctrines revealed by her Founder. "You shall be my *witnesses* unto the uttermost parts of the earth" (Acts i. 8).

This fundamental principle established by our Lord as the fit and only relation to exist between the Divine Teacher and mankind continues as it began to this day. The Lord did not start upon one system and break off into another. He did not begin upon the principle of Divine Authority on the one side and of the "obedience of Faith" on the other, and then substitute for Divine Authority human reason and human conscience, and bid every man do that which should seem good to him in his own sight. The Lord is not like to the fickle people that tries on first one system of government, then another; to-day a monarchy, to-morrow an empire, and the day after a republic. The lines upon which He built his system and his Church are permanent, as is proved from Scripture, reason, and tradition.

And now look through all the various systems and forms of worship which torment Christendom, and say in which of them is found the perpetuation of the outward Constitution and of the inward principle we have referred to. So far from being accepted the principle of obedience in Faith to a living Divine Teacher is everywhere rejected with horror, and a favourite statesman of the world denounces it as "the forfeiture of mental and moral freedom." The Catholic Church therefore alone presents to a rebellious world the character and credentials of the Church of Jesus and of the Apostles.

3. *Next* the Church is Divine not only from having received from her Founder a Commission of Authority which is altogether of a super-human and divine character, but she is Divine in two of her essential and constituent elements; viz:—(1) the perpetual presence of CHRIST Himself with her teaching and baptizing not merely during the apostolic age but "*all days even to the consummation of the world*" (Matt. xxviii. 20, cfr. Jo. xx. 21, Mark xvi. 15, Matt. xvi. 17, 18, Acts i. 8); and (2) "*abiding*" habitation within her of the HOLY GHOST. "I will ask the Father, and He shall give you another Paraclete, that he may *abide with you for ever*, the Spirit of Truth" (Jo. xiv. 16, cfr. Jo. xiv. 26, xvi. 13).

You will not fail to observe, dear brethren, how instinct the Church was from the very beginning with the consciousness of possessing, literally, substantially, and efficiently, these two Divine elements; how her belief was absolute and unshakable in these two stupendous promises made by her Divine Founder—that He himself would continue WITH her teaching, and that the Holy Spirit of Truth should “COME and ABIDE” with her “FOR EVER.”

See too how the early Church fixed its mind upon the inseparable union of this “Divine” *with* the “human” element. Take first the direct and personal relationship of the Church with Christ. It was years after His ascent into Heaven that the Apostle was insisting again and again on this fact;—“Christ is Head over all the Church, which is His body and the fulness of Him” (Eph. c. i.). Again, “Christ is Head of the Church; He is the Saviour of His body. . . . He loved the Church and delivered himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life, that He might present it to himself, a glorious Church not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. . . . No man hateth his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church, because we are members of His body, of His flesh, and of His bones.” (c. v.) (*Cfr.* Col. i. 18; Eph. iv. 4-5; I. Tim. iii. 15; Jo. x. 16, &c., &c.)

4. And lastly, take the relationship of the Church with the Holy Ghost, as described in the authentic history of the Church. From the day of Pentecost she has been full and overflowing with the consciousness of His Divine presence “abiding with her,” and that “for ever.” Christ had distinctly and frequently promised that He would send the Person of the Holy Spirit after His Ascension. And now, lo! the Holy Ghost did come ten days after the Ascension, (Matt. iii. 2; Jo. vii. 38-9; xiv. 16; xv. 26; xvi. 7, 8, 11). He came to discharge his mission (1) of teacher and (2) strengthener and (3) of sanctifier through a mode of habitation. With Him came into the Church the fulness of infallibility in teaching truth, the power of the seven sacraments, and the permanence of the mysteries of grace and sanctity. What the visible presence of Christ had been to the Apostles, that after the day of Pentecost was the Holy Spirit to be to the Church, not for three years, but to the end of time. He was our Lord’s Successor, but His dispensation was more glorious. Hence, if you read the history of the Church after the Feast of Pentecost, as recorded in

the Acts of the Apostles, you will be struck with the natural way in which the Holy Ghost is mentioned just in the places and at the times and in the manner in which our Blessed Lord is mentioned in the Gospel. "They were all filled with the Holy Ghost" (Acts ii. 4, iv. 32). "Peter said, why hath Satan tempted thy heart to lie to the Holy Ghost?" (Acts v. 3). "Why have you agreed together to tempt the Spirit of the Lord?" (Acts v. 9.) "Look ye out seven men full of the Holy Ghost" (Acts vi. 3). "Stephen, a man full of the Holy Ghost" (Acts vi. 5). "You always resist the Holy Ghost" (Acts vii. 51). "He being filled with the Holy Ghost, looked up steadfastly to them" (Acts vii. 55). "They prayed for them, that they might receive the Holy Ghost" (Acts viii. 15). "They laid hands upon them, and they received the Holy Ghost" (Acts viii. 17). "Brother Saul, be filled with the Holy Ghost" (Acts ix. 17). "The Church walking in the fear of the Lord, and filled with the consolations of the Holy Ghost" (Acts ix. 31). The Holy Ghost fell on all them that heard the word" (xi. 14). . . . "The grace of the Holy Ghost was poured out upon the Gentiles also" (Acts x. 45). "The Holy Ghost fell on them as on us in the beginning (Acts xi. 15). "You shall be baptized with the Holy Ghost" (Acts xi. 15, 16). "The Holy Ghost said to them, separate me Saul and Barnabas. . . . So they being sent by the Holy Ghost, went to Seleucia (Acts xiii. 2, 4). And the disciples being filled with joy and the Holy Ghost" (Acts xiii. 52). "God . . . giving unto them the Holy Ghost as well as to us" (Acts xv. 8). "It hath seemed good to the Holy Ghost and to us" (Acts xv. 28). "They were forbidden by the Holy Ghost to preach the word in Asia" (Acts xvi. 6). "And when Paul had imposed hands on them, the Holy Ghost came upon them" (Acts xix. 6). "The Holy Ghost witnesseth in every city to me, saying, &c." (xx. 23). So impressed was the early Church with this truth of the *abiding* presence of the Holy Spirit, that St. Peter declares to Ananias and Sapphira that in telling a lie to him as head of the Church (Acts v. 3), "they had lied to the Holy Ghost." And at the General Council of Jerusalem, over which St. Peter presided, the decree passed seemed to run quite naturally in these words:—"It hath seemed good to the Holy Ghost and to us" (Acts xv. 28). And when St. Paul was about to leave the Bishops of Ephesus, he said to them, "take heed to yourselves and to the whole flock over which the *Holy Spirit* hath placed you Bishops to rule the Church of God." (Acts xx. 28.)

The presence of the Holy Ghost in the Church is as heavenly fire in an earthly element. So that the Apostle described the Catholic Church with literal exactness as "one body and one Spirit" (Eph. iv. 4).

It would be easy to quote similar allusions from all the Epistles, if we have not yet learned this truth;—that the Apostles seemed to consider no duty more urgent upon them than to keep perpetually and most prominently before the minds of their followers the presence of a Divine Life, animating the Catholic Church; the *human* element seems to pass almost out of mind in the reiterated insistence upon the claim of the Divine.

VI.—THE ROMAN CATHOLIC AND APOSTOLIC CHURCH THE DIVINE TEACHER.

1. A stranger may fairly inquire for the marks whereby he may know the Church to be the Divine Teacher. It would certainly do violence to his reason to be called upon to submit to her authority without convincing proof of her claim to his obedience; and this fact the Church so thoroughly recognises that she permits no Priest to receive a convert into the Church unless he is satisfied that he has been *convinced* of her right to his submission. So guarded is the Church on this score, that no Priest can admit an adult into the Church without a *special faculty* from his Bishop for that purpose. And if any one has experience of the practice in Rome, he will know, perhaps to the cost of his patience, the number of formalities (we believe five in number) and of permissions from different quarters that have to be obtained, before a convert can be admitted into the Church. People judging superficially would say that Rome thus actually puts difficulties into the way of conversion, instead of grasping for converts, as men say she does. The reason of all this is, that the Church must satisfy herself that the catechumen has been *reasonably convinced* of her Divine character. Has the Church, then, any marks whereby you may know her to be the Divine Teacher; and if so, what are they? She has her marks, just as Jesus Christ had his marks. We have already, in an earlier part of this letter, briefly referred to the marks or proofs which our Lord considered sufficient to convince the Jews of his claim to their submission; we must now refer to those of the Church with equal brevity. Your Catechism mentions them most compendiously. "She is one, she is holy, she is Catholic, and she is Apostolic." Bellarmine gives fifteen marks whereby the

reason may be convinced of the authority of the Church. But, you may object, men will deny her marks one after the other. But they equally denied the marks offered by our Lord of his Divinity, one after the other. They denied his most conspicuous mark or character, that of sanctity: saying by "Beelzebub He casteth out devils;" He "hath a devil;" He is a "blasphemer," a "deceiver," a "liar," a "sinner:"—the Civil Power soon attempted to deny his resurrection, and said that the disciples had stolen away his Body whilst the soldiers slept. Be not astonished, therefore, if men deny the proofs of the authority of the Church of God, since they denied the proofs of the authority of Christ. But bear this further point well in mind. You have need to do so: the proofs or marks, though they address themselves to the reason and conscience, will never inspire Divine Faith unless "the Father" also "draw" them*—"Faith is a gift of God."

2. We can add only one further word on this part of our subject—viz., that the proofs of the Divine character of the Church are more luminous even than those of the Divinity of Christ, because we have, *plus* those of His Divinity (and therefore of His power and veracity), the experience of the fulfilment of His promises to His Church. The history of eighteen centuries of plotting against the Church and of persecution of every kind on the part of the powers of hell and of the world for the purpose of destroying that sacred edifice which He built upon a Rock, is the strongest historical proof of her Divine origin. And if to the evidence of the history of persecution without, you add the history of her life within—the exemplary and unbroken succession of her Pontiffs, the fruits of her sacraments, of her teaching and direction in the saints of every age, her martyrs, her miracles, and even the temporal benefits she has scattered among men, as with queenly grace she proceeds upon her Divine and Spiritual mission,—you will have a *cumulus* of historical proof such as the Christians of the early Church had nothing to compare with, and without which they still became converts, and gladly laid down their lives as a testimony.

The history of the Catholic Church is a fact at least as credible as the history of the world, and its history corroborates the perpetual existence of its *Divine* as well as of its *human* component. Taking in thus the testimony of history, we may say, only with greater precision of Catholicity, that which Butler's *analogy* (Part II. ch. vii.)

* *Jo.* vi., 44 :—*Eph.* ii., 8.

says of Christianity, that its evidence is "a long series of things, reaching, as it seems, from the beginning of the world to the present time, of great variety and compass, taking in both the direct and the collateral proofs, and making up all of them together one argument; the conviction arising from which kind of proof may be compared to what they call *the effect* in architecture or other works of art; a *result* from a great number of things so and so disposed and taken into one view." The evidences for the claim of the Catholic Church to our submission are therefore greater and more numerous to-day than they were when it first issued forth from the Upper Chamber in the morning of the Descent of the Holy Ghost.

VII.—INFALLIBILITY OF THE DIVINE TEACHER.

1.—It is further-more clear to us that this Church, this Divine Society, this Spiritual Kingdom, created by Christ and ordained to last to the end of the world, and to claim the submission of every soul must—in order to accomplish her work without violation of the human reason and conscience,—possess not only a Divine authority, but the endowment also of a teaching infallibility in Faith and Morals.

Look around you, brethren, and see who lay claim to possession of this gift; positively there is not one but the Roman Catholic and Apostolic Church. She alone claims it as her Divine prerogative.

For 1800 years and more has she taught the doctrine of her supreme authority and doctrinal infallibility; but never till the Vatican Council did she *define* her infallibility by a *dogmatic decree*. And wherefore this strange long *absence* of a definition of her fundamental character? For the same reason that the decree passed in the first Council of Jerusalem, is recorded in the fifteenth chapter of the Book of *Acts*, and not in the second or the third; that is to say, for this simple reason, that the Church makes her decrees and definitions according to times and circumstances; or, in other words, according to the need. She had never defined her infallibility before the Vatican Council, because never had a Catholic, even a Gallican, denied it. Wherefore, then, its definition at the Vatican Council? Because of a local and transient error, touching the *condition*, not of its existence, but of its exercise. That error maintained that the definitions of the Sovereign Pontiff are indeed infallible, but only after *subjection* to the assent of the Episcopate. This was the Gallican phase of error, which under royal patronage received a form in 1682, and was adhered to by some 33 or 34 Bishops

(convened by Louis XIV) out of over 100 Bishops of the French Episcopate. It was at once treated as an error ; but it lingered locally, under the patient toleration (*not* approval) of the Pontiffs, till the meeting of the General Council. It was then expunged for ever by a dogmatic decree on Infallibility. That decree, as you are aware, was made by the Pope in General Council (the largest but one ever held) and it is therefore binding, under pain of heresy and damnation, upon every Catholic, even upon the most extreme of Gallican theories. The Catholic Church, then, has once more been declared the Divine Teacher of the world, by the Definition of the Infallibility of her Visible Head.

2. And now, brethren, very briefly, as to the extent of ground covered by the Vicar of Christ's infallibility in Faith and Morals. It is defined that the ground is co-extensive with that covered by the infallibility of the Church herself. It is of Catholic and Divine Faith (that is to say, it is a term of Catholic communion) that it includes the whole deposit of Revelation ; and, according to the teaching of theologians, it is theologically certain, (and can be also held, as we ourselves hold it, to be of Faith), that it includes all those unrevealed truths which so touch on the deposit of Faith as that Faith and Morals cannot be guarded and infallibly interpreted without an infallible discernment of such truths.

The following is the Definition of the Council.

"Wherefore, faithfully adhering to the tradition received from the beginning of the Christian Faith, for the glory of God, our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council approving,—we teach and define that it is a dogma divinely revealed, that the Roman Pontiff when he speaks *ex cathedra*, that is,—when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his Supreme Apostolic authority, he defines a doctrine regarding Faith or morals to be held by the Universal Church,—by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding Faith or morals: and therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church.

"And if anyone—which may God avert—presume to contradict this our definition ; let him be anathema."

3. As a term of communion, this definition must be interpreted strictly and literally, and, as you will perceive, it refers only to Definitions *ex cathedra*; that is to say, it does not include the Pope's utterances as a private Doctor, his opinions as a theologian, or the exercise of his directive, discretionary, and administrative authority in the affairs of individuals or of the Church at large. It refers solely to (1) solemn Definitions of *Doctrine* (2) regarding Faith or Morals, (3) uttered by virtue of His supreme Apostolic authority, (4) in discharge of the office of Pastor and Doctor of all Christians, and (5) with the intention of binding the Universal Church. Bear this definition and its conditions well in mind and you will be able to answer at once nearly all objectors. It is not hard to believe that Jesus Christ, having confided His entire Flock to the care of Peter, should have "confirmed his faith" for the sake of the Flock: rather would it be hard to believe that He had left him without a "divine assistance" in the midst of the powers of earth and hell.

O, Vicar of Jesus Christ on earth! thou art then our incomparable Shepherd-King, our Priest and Prophet. The care of the entire Flock of Christ is upon thy soul. On thy placid brow is the triple crown of Charity, Truth, and Power. Upon thy shoulder rest the keys of Heaven. Of all kings, thou alone art by right Divine the first, the highest, and the oldest. All are thy subjects within the Order over which thou rulest. They may despoil thee of thy earthly trappings, but they can never uncrown thee. They may close upon thee as a prisoner, but they can never reduce thee to their subjection.

4. Be not deceived, dear brethren and children, be not deceived. It is not the Church as a congregation that the world hates with a fiendish hatred. It is not this or that or the other doctrine,—the Immaculate Conception, the Invocation of Saints, the Holy Mass, or the Seven Sacraments. The real gravamen is not in these. It is the perpetual presence of a Divine Teacher, teaching with authority and infallibility; preaching penance to a sinful world lest it should perish in eternal flames; rebuking error in every form, as the faithful Guardian of the Law of God.

The Vicar of Christ stands up to the world as Elias "stood up" to Achab. "*I have not troubled Israel,*" said Elias, "*but thou and thy father's house who have forsaken the commandments of the Lord*" (III. Kings xviii. 18). He corrects and rebukes it for its transgressions as the Baptist condemned the King. The world may call him,

as it called Paul, "a pestilent man and raising seditions" (Acts xxiv. 5); it may cast him and those who are with him, like Peter, into prison, for their allegiance to their Divine Redeemer. This is *precisely* our Lord's forewarning. It is *precisely* on account of your *spiritual allegiance* that "they will lay hands on you and persecute you; delivering you up to synagogues and into prisons; *dragging you before kings and governors for My sake*" (Luke xxi. 12.)

And our Lord added encouragement to the prophecy—"This shall happen unto you for a *testimony*"—a testimony to the Law of God, and for a crown of eternal life. Wonder not, therefore, if men hate the Vicar of Christ. It is meet they should; they smote Jesus on the cheek and called Him *seditionous*, a *blasphemer*, and *possessed by devils*; they crucified Him for his *teaching on the allegiance* due respectively to the Spiritual and Civil Power.

5. And now, dear brethren and children in Christ, we must add a word, which saddens our heart. A heresy has been set up against the Vatican Council, as one was set up against every other Council that the Church has held. That heresy is the little sect of Dollingerites, taking its name from its unhappy founder. As plants are propagated by slips, so has the heresy been brought to England by a slip taken from the parent plant. It is well known that one object of Mr. Gladstone's pamphlet was to create division among English Catholics and to stimulate the growth of the new heresy. Some three or four Catholics have responded by name to his melancholy invitation. Their names are familiar to us all as having once and again on former occasions spoken in the spirit of rebellion against the Church's authority or her definitions. Only one of these was in any way a spiritual subject of our jurisdiction, and towards him we have acted as it became our duty. Meanwhile we make known to you, beloved children in Jesus Christ, who are our joy, because among you we know of none who has renounced his faith, that any person, be he of high or of low degree, impiously denying the doctrine of the Immaculate Conception of our dear and ever Blessed Virgin Mother, or the definitions of the Vatican Council, has made shipwreck of the Faith, is excommunicated from the Church of God, incapable of receiving the Holy Sacraments, even in the hour of death, unless previously he truly repent in his heart, and promise to repair, as far as he may be able, the scandal which he has given.

VII.—SOME COUNTS OF ACCUSATION.

I. We have hitherto dwelt upon the *Divine* clement of the Church. She has also a *human* one. And unless we look this fact well in the face, we shall not be able (1) to give a complete answer to the charge of hostility to mental freedom which Mr. Gladstone has brought against the Church of God, or (2) to expose the worthlessness of the objections raised against infallibility, by those who collect and catalogue the human sins and errors of some of her children.

First, then, with regard to the charge of mental slavery brought against the Catholic Church, in reference to the truths of religion; for as the natural sciences are not her domain, we need not touch upon her relation to these, further than to say that her children are absolutely free to study them, guided by this self-evident principle, that facts in science can never conflict with revealed truths, and that no theories can be accepted as scientifically true which are clearly contrary to the truths of Revelation. Our God is a God of Truth.

From what has been said about authority, it may be inferred by a non-Catholic that the Church crams her teaching down our throats without reason or explanation of any kind. There could not be a greater misapprehension of the fact. Truth can be received only by the intellect, and therefore the Church invites the keenest attention and action of our intellect to her teaching. The *motive* of credibility in Divine Faith is not reason, but the Veracity of God revealing and of the Church witnessing to the truths of revelation. We stand in absolute need of a Divine Teacher to secure this *motive*:—this is not a gag to reason or conscience. The certainty of Faith is of a higher kind than the certainty of unillumined or mere natural reason.

To those, then, who assert that our obedience to the Church must necessarily restrain and fetter reason, we reply (1) that we never heard that the axioms and rules of Euclid, or the fixed rules of any science, were considered to fetter the intellect or restrain any reasonable freedom of discussion and investigation. And it is precisely the same in the science of religion or theology. The decrees or definitions of the Church are the fixed points, without which there could be no certain science of theology. The liberty which the world pleads for in matters of morality and religion is the liberty to put black for

white, and light for darkness, according to the inclination or passion of each one; but this is the license of error and the bondage of confusion.

We reply (2) that no science has ever presented a wider field for study and for the operations of human reason than Catholic philosophy and theology. And no science in the whole course of its career can produce an array of intellectual works to be compared for number and variety, for depth of thought, consistency, argument, and interest, to the theology of the Church. When the world, or any of its sects, can produce a S. Augustine, a S. Thomas, a Suarez, and a Bossuet among the writers upon *their* view of the moral and Divine law, it will be time to ask whether submission of mind and heart to a Divine Teacher is a "surrender of mental and moral freedom." It is matter of history that the study of the Catholic Faith has rapturously engaged the reason and heart of the noblest natures and deepest intellects that the world has ever known. Without the golden rules of *sentire cum Ecclesia* and of submission to her infallible definitions, these intellectual giants would have gone astray like comets, and have been lost to the Church and to the world. But, following these two rules there is no one, be he layman or priest, who may not devote, and this with the blessing of the Church, all his powers of intellect, all the resources of his soul, to the examination, elucidation, and development of the truths and mysteries of religion. Nor is there a doctrine taught by the Church on which she does not engage the sublimest intellects of her children. She has no fear of reason. She knows and has defined that Revelation cannot contradict reason, that the truths of the supernatural cannot be in contradiction with those of the natural order.

We reply (3) that the Church has shown her respect for the dignity of human reason by the condemnation of all those theories which, by unduly limiting its power and value, seemed to dishonour and degrade it. She has ever been the jealous guardian of the dignity of human reason.

II. We may here be permitted to make a short digression from the immediate subject of Mr. Gladstone's pamphlet to one, however, closely connected with it. If we speak of it at all it must be under the heading of the *Human* element of the Church. You know that owing to the Church being compounded of a human as well as of a Divine element, her children often present to the world the spectacle of sins and scandals. One of the twelve Apostles became a thief and a Deicide, and one of the seven Deacons a heresiarch. Differences of smaller moment arose among the *Apostles and founders* of various churches, as between Paul

veracity and disinterestedness, or upon that of intriguers, courtiers, diplomatists, or politicians of more than doubtful character.* Ascertain whether the evidence may not be a forgery or have been tampered with; whether there be not contradictory evidence adducible, which in a Court of justice might cancel the indictment. Let these and similar enquiries be made and answered before you believe in such statements as have been dug out and paraded by Lord Acton.

III. We now pass on to the main practical difficulty which has been suggested against your allegiance to the English people. It is well that you should have an answer to those who question you in good faith.

"What," they say, "if a conflict take place between the Spiritual and Civil Powers—that is, between the Church and the Secular Government—whom should Catholics then obey?"

The reply is clear and categoric. 1, In a matter of the *Divine Law*, we must obey the Divine Teacher—i.e., the Supreme Guardian and Interpreter of these laws. The conflict, alas, has often arisen. It arose between the State and Christ, and the State delivered Him up to death; it arose between His Vicar and Nero, and Nero put him to death; it arose between the Church and the Empire, and lasted for three hundred years, and the Empire regularly for three hundred years put the Head of the Church to death; and so on in various times and places down to our day, when the martyrs and confessors of the Church are suffering in the Corea, in Tonquin, and Prussia, in testimony to the supremacy of the moral and divine law. The Church is not the maker, but the guardian and interpreter of these laws. She has no discretion but to declare them. She has no power whatever to abrogate them. She must suffer for them to the death.

2, If it be in a matter of *purely ecclesiastical law*, the case is different. The Church has always shown herself ready in every age to come to an understanding with the Civil Power, to relax her purely ecclesiastical laws, and sometimes even to repeal them in conformity with State exigencies. All history bears abundant witness to this, and Mr. Gladstone and every statesman who has studied the history of his own time is without excuse if he does not know it. The civil and international law of Christendom from the fourth century to our own has recognised the power of the Church as a contracting party.

* The Duke of Alva characterized Ridolfi, Lord Acton's trusted authority against S. Pius, as "a great babbling."

Witness the concordats freely entered into at different times with every State in Europe; witness the legates, the nuncios, the plenipotentiaries, and Papal ministers at various Courts. Their mission, their sole *raison d'être*, is to bring about or to continue a mutual, good, and friendly understanding between the Spiritual and Civil Power.

But finally, we are ready to allow that after everything has been said and done, intricacies and entanglements may occasionally occur upon the border land which marks the Spiritual from the Temporal territory. It is so with adjacent States and neighbouring Kingdoms in the same order. Human ignorance or human perversity may create a difficulty where the limits meet, and have not been mutually, fully, and clearly agreed upon. To this we reply, that the life and conduct of the Church for eighteen centuries is an ample guarantee for her love of peace and justice. Even where her cause is clearly just, and she cannot without a betrayal of God's cause approve or yield, her appeals are made not to rebellion and the clash of arms, but to the reason and conscience of the human race. Her strength, like that of a woman, lies not in physical, but in moral force.

IV. Great stress has been laid upon the supposition that the infallibility of the Vicar of Christ forms a political and civil danger.

The Vatican Council, in express words, defines that no *new* prerogative has been made or given. The definition of an *ancient* doctrine,—and Mr. Gladstone himself allows it has been explicitly taught for a thousand years,—cannot create a *new* peril for human society.

Upon this very subject Bishop Milner wrote thus vigorously before the passing of the Act of 1829:—"I was educated in the belief of "the Pope's inerrancy. . . . But if the layman, who never fails to "ridicule the doctrine in question, is willing fairly to contest it, he knows "where to meet an antagonist ready to engage with him. Against one "assertion, however, of this writer, which insinuates the *political danger* "resulting from the doctrine of *Papal* Infallibility, I will hurl defiance "at him; nothing being more easy to show, than that no greater "danger can result to the State from admitting the *inerrancy of the Pope* "than from admitting *that of the Church itself*."*

But Mr. Gladstone cannot fail to have seen and read the Official Letter Cardinal Antonelli addressed in 1870, to a public Statesman on this very point.

"The subjects (these are the words of the Cardinal) treated of (in

* "Ecclesiastical Democracy detected."

"the Council) are no more than the exposition of the maxims and
 "fundamental principles of the Church; principles repeated over
 "and over in the acts of former general Councils, proclaimed
 "and developed in several Pontifical Constitutions, published in all
 "Catholic States, and particularly in the celebrated dogmatic Bulls
 "beginning ' *Unigenitus* ' and ' *Auctorem Fidei* ,' where all the aforesaid
 "doctrines are generally confirmed and sanctioned; principles finally,
 "which have constantly formed the basis of teaching in all periods of the
 "Church, and in all Catholic Schools, and have been defended by an
 "innumerable host of Ecclesiastical writers, whose works have served
 "for text in public schools and colleges, as well government schools
 "and others, without any contradiction on the part of the civil
 "authority, but rather, for the most part, with the approbation and
 "encouragement of the same." . . .

"The Church has never intended, nor now intends, to exercise
 "any direct or absolute power over the political rights of the
 "State. Having received from God the lofty mission of guiding
 "men, whether individually or as congregated in society, to
 "a supernatural end, she has by that very fact the authority
 "and the duty to judge concerning the morality and justice of all acts,
 "internal and external, in relation to their conformity with the natural
 "and divine law. And as no action, whether it be ordered by a supreme
 "power, or be freely elicited by an individual, can be exempt from this
 "character of morality and justice; so it happens, that the judgment of
 "the Church, though falling directly on the morality of the acts, *indirectly*
 "reaches over everything with which that morality is conjoined. But
 "this is not the same thing as to interfere directly in political affairs,
 "which, by the order established by God and by the teaching of the
 "Church herself, appertains to the *temporal power without dependence on*
 "any other authority." . . .

"Whereas no civil society can subsist without a supreme principle
 "regulating the morality of its acts and laws, the Church has received
 "from God this lofty mission, which tends to the happiness of the
 "people, while she in no way embarrasses by the exercise of this her
 "ministry, the free and prompt action of government. She, in fact,
 "by inculcating the principle of rendering to God that which is God's,
 "and to Cæsar that which is Cæsar's, imposes at the same time upon
 "her children the obligation of obeying the authority of Princes for
 "conscience sake. But these should also recognise that if anywhere a

“law is made opposed to the principles of eternal justice, to obey would not be a giving to Cæsar that which is Cæsar’s, but a taking from God that which is God’s.”

Another authority, whose words should carry weight, is the late Cardinal Tarquini, a Roman Professor, and canonist of the highest repute, who was employed in the work of the Vatican Council.

In his *Juris Publici Ecclesiastici Institutiones* published in Rome, he speaks as follows:—“In temporal matters, and with respect to a temporal scope, the Church has no authority over the State. This is proved by reason: For whatsoever is done in temporal matters, having in view a temporal end, is outside the object of the Church. Now it is a general rule, that no society hath power beyond its own scope. And again, it is proved from the teaching of the Church. For Pope Gelasius writes to the Emperor Anastasius: ‘As far as concerns the order of civil government, the Bishops of the Church obey thy laws, knowing that thou hast from God thine imperial order.’ And St. Gregory the Great writes to Leo the Isaurian; ‘as the Pontiff has no right to interfere in the affairs of the imperial household, nor in conferring royal dignity, so neither hath the Emperor, &c.’ Hence it follows that the State, although composed of Catholics, yet in temporal matters, and from a temporal point of view, is by no means subordinate to the Church, but quite independent of her. And when all the Fathers speak of the independence of the State from the Church, their sense is plain.” It will perhaps add to the significance and value of this passage to note that its eminent author was one of what Protestants call “an extreme school,”—a son of S. Ignatius Loyola. The Church presents no greater danger to the State now than she has done since 1829; our allegiance, and our relation and duties to the State, have been in no way changed or diminished by the Vatican Council.

But if it be urged that the Pope is made absolute and independent, and that this is a grievous danger; we reply that the Pope is bound by the moral and divine law, by the commandments of God, by the rules of the gospel, and by every definition in faith and morals that the Church has ever made. No man is more bound by law than the Pope—a fact plainly known to himself, and to every bishop and priest in Christendom. And one of the laws which bind him is the law he has taught by the condemnation of the 63rd proposition of the *Syllabus* “It is lawful to refuse obedience to legitimate princes and even to

"rebel against them." And has he not condemned every society that plots against the Civil Power?

We might go further and answer those who taunt us with questions as to our civil allegiance. 1. By declaring that our allegiance to the Queen is more *entire* than that of Protestants—and to illustrate our meaning, (we hope without disrespect), we might say with confidence, that if our Sovereign were to change her religion to-morrow, the allegiance of Catholics would in no sense be impaired, whatever might be the attitude of extreme Protestants and their appeals to the act of settlement. 2. We might answer by declaring that our civil allegiance is *firmer* than that of Protestants, because it is based not merely on reason and conscience, or the *private* interpretation of the Bible, but also, and more firmly, on the teaching and authority of a Church which is, as we have shewn, by its institution, Divine. In addition, therefore, to all grounds of allegiance professed by our non-Catholic countrymen, we add another, which is most sacred. Beyond these there are no guarantees for our loyalty and civil allegiance, that we can either give or even imagine.

V. We commenced this letter with a statement of our general principles as to the obligations of civil and spiritual allegiance; we have shown the Divine constitution and character of our Church, the binding and unchangeable nature of the Divine Law and of every definition made by the Church. And such, as we have exhibited by proofs and documents, is the nature and character of the Vatican Council, that it has added positively nothing to what existed before, beyond the legal definition of old truths.

But what is the theological purpose and drift of the "political" pamphlet which lies before us? Is it seriously to call in question the civil allegiance of English and Irish Catholics? Avowedly not. Mr. Gladstone is good enough to consider them to be better than their religion, to be loyal to their Queen in spite of its laws and tendency. You cannot, and you do not, accept this more than doubtful compliment. For the Catholic who should say that he was better than his religion, is not far from practical Apostacy. What then is the theological object of the pamphlet? It is a plot with which others are in collusion, and has a German type and origin—a plot not only to sow dissension among English Catholics, but disloyalty also towards the Vicar of Christ. Tell us, the pamphleteer seems to say, tell us without fear, tell us openly, tell us without declamation, and without

ambiguity of words:—‘What would you do were the Vicar of Christ to attempt to levy war upon the Queen, to command her death, and to destroy this British Empire? Whom could you obey in a struggle between these two powers, each supreme in its order—between the Spiritual and the Temporal Sovereignities? Speak out like men, whilst we stand by and applaud you.’

And you, dear children in Christ, you may reasonably ask this self-commissioned Inquisitor, by what right, by whose authority he approaches you with these insulting questions in his mouth? Has your civil allegiance been called into doubt in the Cabinet, or in the Legislature, or in the civil tribunals of the country? Then why submit to its being questioned by one who has not even the plea of being a minister of the Crown?

The object is not to strengthen your *civil* allegiance, which needs no tonics, but to weaken your *spiritual* fidelity, or if this cannot be, then your tender reverence, your love and honour for the great Spiritual Father of Christendom. ‘But tell us, he still urges, What would you do, or at least what would you *think*, if Pius IX. were to invade this island; or to launch a thunderbolt against your Queen?’

A faithful Catholic and a loyal subject would resent this political catechizing as though it were publicly inquired of him—What would be his behaviour towards his mother were she to misconduct herself in public?—were she guilty of such and such acts? As we have every natural reason to love the honour of our mother, so have we every supernatural reason to shield the honour of the Vicar of our Lord, and to decline to entertain his enemies with a discussion on the remotest of possibilities, or the foolishness of follies.

But we have another and even a graver answer than this, drawn though this be out of the heart of man. The Apostle Paul shall reply. He shall reply to Mr. Gladstone in words of repeated warning. We have need of them to-day. “Avoid,” he says, “foolish questions “and contentions and strivings about the law, for they are unprofitable “and vain” (*Tit.* iii. 9.) “Avoid foolish and old wives’ fables, and “exercise thyself unto godliness” (*I. Tim.* iv. 7). All these “profane “and vain babblings” “minister questions rather than edification of “God which is in faith. Now the end of the commandment is charity “from a pure heart and a good conscience and an unfeigned faith, from “which things some going astray, are turned aside unto vain babbling; “desiring to be teachers of the law, understanding neither the things

"they say, nor whereof they affirm. But we know that the law is good "if a man use it lawfully" (*I. Tim.* i. 4, 5, 6, 7, 8).

But if Mr. Gladstone shall insist with pertinacity, we will reply to him once more and ask him to point out in what passage our Divine Lord cautions men against submission to the Spiritual Power? Did He caution them *against* submission because individuals in authority might make mistakes? Even of the Scribes and Pharisees, hateful as they were in His sight, He said "all things whatsoever "they (seated on the chair of Moses) shall say to you, observe and "do; but according to their works do ye not" (*Matt.* xxiii. 3.) Is, then, obedience to Spiritual authority a danger to be apprehended now?

And shall we at this hour of the day,—with our Spiritual Father and Teacher in prison, because he has "loved justice and hated iniquity," and remains among the Sovereigns of Europe the only great column of truth and justice, as well as of unfailing charity,—shall we contemplate Him as running counter to the Law of God and to the definitions of the Church, in order to gratify Mr. Gladstone and others, whose *end* is neither edification nor our civil allegiance, but "foolish "questions and contentions and strivings about the law."

No, you will be faithful to your Queen and you will be faithful to your Pope. There can be no antagonism between the works of God, unless the sin of man create it.

VI. The subject of the deposing power of the Pope has been brought forward again by Mr. Gladstone and others; not, however, as though it formed a practical danger to any existing State, however wicked. The question whether this power comes within the authority bestowed upon St. Peter and his successors is purely speculative. It is no matter of Catholic faith, and is properly relegated to the schools. But this we must say, to fear the result of this purely speculative question is scarcely consistent with the common sense of a practical people, like the English. It would form as useful and seasonable a subject of discussion at the present day as it would have been at Jerusalem or Rome, had the *quid nuncs* of those days sat down to examine whether Peter, when "sleeping between two soldiers, and bound with two chains" (*Acts* xii), could have deposed King Herod; or whether, when he lay in the nethermost prison of the Mamertine he could

have dethroned the infamous Nero. To these passing observations we will add,—

(1). That there is no mention of this power in the *Syllabus* or in the *Enchiridion Symbolorum et Definitionum Fidei*.

(2). That no one has ever breathed the idea of Pius IX. exercising it, even in the case of King Victor Emmanuel.

(3). That when, in the centuries of undivided Christendom, it was used at the request of the oppressed against their wicked and unjust oppressors; it was used very seldom; with great formality; after fruitless admonitions and invitations to amend; as an act of justice; and finally its execution was left entirely to the people.

When Mr. Gladstone, as Prime Minister of the Crown, introduced a Court of Arbitration to settle international differences, he unconsciously justified this principle, that in the proper constitution of human society there is a need of a Supreme Judge in the cause of justice “by which kings reign.”

(4). During this century some thirty Sovereigns have been violently deposed by factions of their subject populations. Is it a question whether Sovereigns have gained by the exchange of the Supreme Tribunal of the Pope for the supreme tribunal of the mob? or whether civil allegiance is more sacred and inviolable now than when united Christendom carried the Vicar of Christ in triumph as the Supreme Arbiter and Judge of Israel?

(5). Lastly, we would respectfully observe that those who are so sensitively tender at the mention of the indirect deposing power of the Pope (though it will never, as we believe, be exercised again), on the ground that religion has no right to trench on the civil authority, would do well to remember, that were the Sovereign of this Empire—including from 9,000,000 to 10,000,000 of Catholics—to change her religion for that of the Catholic Church, she would thereby, *ipso facto*, cease to reign, and be deposed. So that it would appear that the principle of the authority of religion, even in civil matters, is admitted in the British Constitution, which lays down that an English Sovereign who does not profess the Protestant religion is unable or unfit to reign.

VII. Does anyone object that in consequence of the Vatican Council, or of their Religious Creed, Catholic electors or members of Parliament are not free to vote as they please, or that their political freedom is curtailed by their Church?

Mr. Gladstone has not raised this question in terms, but he has covertly implied it. You, brethren, can give the answer. You are as free as others to follow your reason and conscience in the discernment of the moral character of the various political questions which come before you. To say that your conscience and reason are illumined by the general principles of Catholic Faith and morality, is simply to say that you are Catholics. But in their particular application in common political life you are each one of you as free to judge and act as any Protestant. You know, from your own experience, how free you are in all matters of simple politics. When we ourselves think it right to lay before you our view of a political measure, you are neither bound nor expected to adopt our view if your conscience and reason think us mistaken. But is not the Pope brought in on every occasion? This is part of the "great Protestant Tradition" of Exeter Hall, which believes the Pope to be a *Deus ex machina*, and a good Catholic, a knave, or a fool.

But at least it will be admitted that the Catholic vote helped to throw out the Gladstone Government.

We fully admit the allegation. It is perfectly true that the Irish Catholic members and many Catholic electors in England indirectly, contributed to the defeat of a Government with which, on most points, they had been in sympathy. They acted, each one freely and upon his own choice, in the application of a Catholic general principle, viz., that Education *must be* Religious. Mr. Gladstone resents their choice in differing from himself,—*hinc illae lacrymae*.

VIII. The Catholic Church is charged with statements made by English and Irish Prelates prior to the passing of the Catholic Emancipation Bill; statements which could not, indeed, be made now in all respects, but which Mr. Gladstone tells us "powerfully operated on the open and trustful temper of this [English] people to induce them to grant . . . the great and just concession of 1829." We are perfectly ready to undertake the defence of these Prelates, and that upon the most solid grounds; but it need not be now.

If, however, they be accused of minimising doctrine, what shall we say of the reservation, the minimising of history, practised "on the open and trustful temper of the English people," by Mr. Gladstone, in his "Political Expostulation?" He has been pleased to ignore the real motives upon which the Catholic Emancipation Bill was passed, in order to attach a stigma upon the good faith of the Catholic Church

towards the English people. These real motives must have been present to the mind of a Statesman living in the very heart of the history of his own time: but they will not be present to the mind of those who will never have been ever heard of by, millions among whom the political "No Popery" pamphlet, is being industriously circulated as reduced price.

In order, then, that the facts which led to your Emancipation may be present to your mind at least, we venture to lay before you the following extracts from well known historical authorities:—

In the *Memoirs* by Sir Robert Peel, London, John Murray, 1856, Part I., pp. 395, 396, we read:—

"I do solemnly affirm, . . . that in advising and promoting the measures of 1829, I was swayed by no fear except the fear of public calamity, and that I acted throughout on a deep conviction that those measures were not only conducive to the general welfare, but that they had become imperatively necessary in order to avert from interests which had a special claim upon my support—the interests of the Church and of institutions connected with the Church—an imminent and increasing danger."

See also, pp. 360-342, Peel's letter to the Bishop of Limerick in which he enumerates six reasons for the concession, without a word implying that he was influenced by any statements of Catholics repudiating Papal dictation.

To the same purpose is his memoranda on the question, pp. 281-294, and pp. 300-303.

In *The Grenville Memoirs* (Longmans, 1874), Vol. I., p. 133, Chapter 4, [1828], occur the following:—

"The success of the Catholic question depends neither on Whigs nor Tories; the former of whom have not the power, and the latter not the inclination to carry it. The march of time and the state of Ireland will effect it in spite of everything, and its slow but continued advance can neither be retarded by its enemies nor accelerated by its friends."

P. 168, "It was the Clare election which convinced both him (Peel) and the Duke that it must be done. . . . If the Irish Catholics had not brought matters to this pass by agitation and association, things might have remained as they were for ever, and all these Tories would have voted on till the day of their death against them." Read the whole of Ch. V., pp., 164-220. See also *Guizot's Memoirs of Sir Robert Peel* (Bentley, 1857).

P. 40, in Sir R. Peel's opening speech, he says:—"I yield, there-

fore, to a moral necessity which I cannot control, unwilling to push resistance to a point which might endanger the establishments that I wish to defend.”

Again, read in the *Life of the Duke of Wellington*, by J. H. Stocqueler, vol. II., (1853,) the speech of Wellington, April, 1829 :—

“I call on those who apprehend that danger (viz., to the Established Church) to state clearly whether that danger, on this particular occasion, is more to be expected as resulting from legislation or from violence.”

Again, in the *Life and Character of Sir Robert Peel*. By Sir Lawrence Peel, 1860, we have this testimony :—“Their conduct has been “stigmatised as a concession to violence. . . . Concession of this “nature to the demands of an excited people, whether of a whole “empire or of a part, will be judged from the nature of the demand “and the motives of those who yield to it.”

And lastly, we might refer to the *Life of the Duke of Wellington*. By Sir James Edward Alexander, 1840, Vol. II., Ch. x., pp. 439-471.

In his speech, April 2, 1829, Wellington referred to the prospect of civil war as his chief motive for having brought in the Bill, p. 463 :

“If I could avoid, by any sacrifice whatever, even one month of “civil war in the country to which I am attached, I would sacrifice “my life in order to do it.” See again details, in his speech in reply, p. 468.

IX. It is manifestly impossible to treat at length of many details within the compass of a Pastoral letter. But whilst Mr. Gladstone is flooding* the country with copies of his indictment against your honour and your religion, we must indicate, as it were with the tip of the pen, the character of one more point which is of some importance.

(1.) Mr. Gladstone is as unskilled and unlearned in the scientific and technical language used by the Pastors of the Catholic Church among themselves as he is prejudiced against the Faith itself. Law and Medicine have their own precise terminology and language, and the uninitiated cannot read them. It is so, precisely, with Catholic theology viewed as a science. The Encyclicals and the Syllabus were addressed not to the people, but to the Episcopate, by the Vicar of Christ. Those who have been accustomed to consider Bishops as civil¹ functionaries, religion as an appanage of the State, and to determine

* It is publicly stated that 73,600 copies have been issued up to the present time.

doctrine by lay tribunals, may perhaps be pardoned if they forget that, in dealing with the Catholic Church, they have to do with a wholly different order of ideas, and are out of their depth until they have sat under scientific teachers, as Paul at the feet of Gamaliel. It is for the Bishops to expound the true sense of the scientific language of the Catholic Church.*

(2.) While far from saying that the doctrines of the Syllabus are acceptable to the world, or that the world will ever relish them in their entirety until it has been reconverted to the Gospel of Truth, we unhesitatingly affirm that Mr. Gladstone has so distorted the meaning of the propositions of the Syllabus as to make it a mockery of the Church's doctrine. We are prepared to show that the propositions which have been most misrepresented and misunderstood are to be found *in principle* like hard-set mortar, in the deep foundations of the Constitution of England.

IX.—CONCLUSION.

From all that has been said we draw these three conclusions:—

1. No human being, or human organisation, stands between us and our Civil Sovereign. Conscience, and reason, and the law of God, alone can come between us. A divine, and not a human teacher, interprets for us the law of God. We are not the subjects of a Foreign Power. The Pope, as Vicar of Christ, is to us no more a foreigner than Jesus Christ. Our civil allegiance is undivided and without limit in its own order.

2. They do not "forfeit mental and moral freedom" who are taught by a Divine Teacher. But they are *not* mentally and morally free who, having heard of such a Teacher, do not seek Him, or who having found Him, reject His teaching.

3. Mr. Gladstone "has conjured up" a phantom which it will be well for him if he can "conjure down." On a mistaken plea, and starting on an assumed premise, he endeavours to kindle political and civil hate among the united people of a Great Empire. We do not wish to suppose that he has done this evil for power or place; he cannot have done it in the calm of an Imperial Statesman. The judgment of motives we leave to others.

Finally, we feel, dear brethren, no alarm. The discussion of our doctrines, even through contradiction, will further Truth. The English

* See the remarkable Pastoral of the Bishop of Birmingham. *Burns and Oates*,

people are not to be duped within a quarter of a century by two Durham Letters. The chief organs of the Press within this Diocese, the men of business in our populous towns, the strength and manhood of a common-sense people, have appreciated the situation. In religion, we are, alas, divided; but in civil life and mutual confidence we are as *one*. For ourselves and flock we are satisfied to leave the verdict on our allegiance, and on our political and civil conduct, to the fair judgment of the English people.

We "*commend you to God and to the word of His grace.*" (Acts **xx.** 32.)

"*May the God of hope fill you with all peace and joy in believing; that you may abound in hope and in the power of the Holy Ghost.*" (Rom. **xv.** 13.)

"*Walk circumspectly . . . for the days are evil.*" (Eph. **v.** 15, 16.)

Given at Salford, on the Feast of S. Francis Xavier, December 3rd, 1874, and commanded to be read, in part, in all our Chapels and Churches, and to be circulated, in its entirety, among the members of our Flock.

✠ HERBERT, *Bishop of Salford.*

C. J. GADD, *Secretary.*



10

THE
ABOMINATION OF DESOLATION.

A Sermon

*Preached in the Church of the Immaculate Conception, Farm Street,
on the last Sunday after Pentecost, Nov. 23, 1874,*

BY
HENRY JAMES COLERIDGE,
OF THE SOCIETY OF JESUS.

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THE ABOMINATION OF DESOLATION.

Cum ergo videritis abominationem desolationis . . . stantem in loco sancto.

You shall see the abomination of desolation . . . standing in the holy place.

Words taken from the fifteenth verse of the twenty-fourth chapter of St. Matthew
(the Gospel for the day).

THESE words are taken, as you know, dear brethren in Jesus Christ, from the last prophecy of our Lord delivered to His Apostles, two days before the Passion, as He sat on the Mount of Olives, gazing upon the magnificent Temple in which He had taught for the last time. And you know that that great prophecy contains two distinct parts, in answer to the twofold question which had been addressed to Him, referring in the first place to the approaching destruction of Jerusalem as a punishment for the crimes of the nation which was about to put Him to death, and in the second place to that still more dreadful judgment of God which is to fall on the whole world immediately before the coming of our Lord in power at His second Advent. Now these words of the text, and the first part of the Gospel which I have read to you, refer primarily and directly to that first question as to the destruction of Jerusalem, and so they have had their fulfilment in what took place at that time. The latter part of the Gospel of to-day refers to the second question, to the signs which our Lord gives as those which shall go before

His last great manifestation as the Judge of all the earth. But still, there is a principle in God's government of the world which brings as it were both the parts of this prophecy into one, which causes the words which apply to the first event to have a true meaning with regard to the second event, and makes the prophetic signs of His last Advent apply in a certain measure to the great chastisement of the Jewish nation. The principle is this, that God in human history, both in what He does and in what He permits, acts in a manner which repeats itself, and on this account the earlier of these great catastrophes is a sort of prophecy and anticipation of the latter, in that there are features in the one which belong also to the other, and thus the words which predict the one may serve as predictions and descriptions of the other. This is remarkable all through this prophecy of our Lord, though of course it is possible to separate off what belongs to the destruction of Jerusalem from that which belongs to the destruction of the world. There are certain things peculiar to each as well as certain things common to both, and certain things which are more perfectly fulfilled in one and yet have their less perfect fulfilment in the other.

Now, this saying of our Lord's in the text about the abomination of desolation is one of these last. If it were entirely past and gone, I do not know that the Church would select it for us on this Sunday, when she wishes particularly to turn our thoughts to the future, and to the holy season of Advent, which is now at hand, one of the occupations and duties of which is to prepare ourselves for the second coming of our Lord. Therefore, though the abomination of desolation of which our Lord speaks may have been

seen at the time of the siege of Jerusalem, I shall consider it this morning as something to which we may turn our thoughts and look forward as what may come upon us at the end of the world; and not only that, but as something which may be fulfilled even now in our own days, though our own days be not the last. I say that there may be a fulfilment of this saying of our Lord's now as well as at the end of time, for this reason: not only is it true that these great judgments of God, and these great developments of evil which God has permitted and will permit in His wisdom and in His justice, resemble one the other in so many of their main features, that the prediction of the one is so often the prediction of the other, but it is also true that the reason which underlies this fact is the reason for other repetitions and anticipations also, which may occur during the whole interval of time which makes up the life of the Church and human history. The reason why these two great events resemble each other is, in the main, that there are always the same elements working for the benefit or the detriment of human society and the Church. Man is always like himself, Satan is always the same, and God is the same in His justice and providence, by which He permits certain rebellions against Himself and His ordinances, and then chastises men, as our Lady says, 'in the imagination of their hearts,' punishing them in those very things in which they have risen in rebellion against Him. And though He allows Satan more at one time and less at another, and interferes according to His own inscrutable counsels, as He wills, with special manifestations of His mercy and goodness, in answer to the wants and sufferings of His servants and the prayers of His Church in heaven and on earth, still there is a sameness and a repetition in the great

features of human history which give to a prophecy such as this a manifold interpretation. Thus St. John says, that though Antichrist is to come, as the Christians to whom he writes have heard, yet even then in his time there were many Antichrists,* and if that were true then, it has been true ever since. Thus there are continual fulfilments, century after century, of the chief features of our Lord's great prophecy, false Christs and false prophets, kingdom rising against kingdom, days of woe and tribulation, and thus, to come again to our text, though the abomination of desolation spoken of by Daniel, stood in the holy place at the time of Titus, and though there is to be a final corresponding manifestation of the power of evil and dominion of profanity in the latter days, still we may also have in our own time evils and dangers and embodiments of abomination against which we have to warn ourselves and to contend, which correspond to this and other features of the dark picture which our Lord has drawn of what was to be in the final desolation of Jerusalem, and of what is to be again more fully and more dreadfully at the end of time.

And now, dear brethren, what is this abomination of desolation standing in the holy place, which our Lord gives as a sign of the approaching destruction of Jerusalem, and which shall be again at the end? There seems little reason for doubt that the words, both here and in Daniel, refer to the ensigns and eagles of the armies of the Roman Empire, the standards with images of the Emperors which were treated with idolatrous homage in the camps, and which, shortly before the final overthrow of Jerusalem and of the Jewish

* 1 St. John ii. 18.

polity, were to be seen ostentatiously displayed around the Holy City as if in defiance of the religious feelings of the Jews. In our Lord's own time, and during the period in which the Jewish nation dwelt in peace under the dominion of Rome, the conquerors, as was their wont, so far respected the religion of their subjects, that they never displayed their standards in Jerusalem or in the Temple, and also refrained themselves from entering except into that part of the building which was open to all Gentiles.* For, in general, the rule of Rome was wise and moderate as well as firm, and it was a part of that policy which won for her the empire of the world to indulge and conciliate her subjects as far as it was compatible with the well-being of her government so to do. But when the time came for a war of extermination to be declared, when the Romans had determined to keep no terms with the Jews, but to trample down the whole place and nation, they no longer used any moderation or reserve, and they outraged the feelings of those whom they were determined to exterminate by the display of their standards on the hills all around the city, and at last in the Temple itself, just as Belshazzar the Babylonian King insulted God by drinking with his wives and concubines out of the sacred vessels which had been brought from the Temple of Jerusalem. This was the profanation which our Lord speaks of as the abomination of desolation, and in the latter days we are taught to expect something similar, because the Antichrist, the great enemy of God, and the rival, if we may so speak, of our Lord Jesus Christ, 'will lift himself

* See Corn. à Lapidè and Grotius *in loc.* Grotius gives the passages from Tacitus and Josephus which justify the interpretation. Pontius Pilate began his government of Judæa by entering Jerusalem with standards flying, but he was prevailed upon to withdraw them (Merivale, *Romans under the Empire*, c. xlvii).

above all that is called God and worshipped, and will seat himself in the Temple of God, in the holy place, showing himself as if he were God.* That will be hereafter, dear brethren in Jesus Christ; we know not how soon or at how long a distance of time; what is most important to us is to see what may be those workings of the Antichristian spirit in our own time which may issue in something which we are bound to resist and to detest, as we should the abomination of desolation itself if it were to come about in our own day.

And now perhaps, dear brethren, you will say we are far enough indeed from Roman ensigns, images of the imperial state rulers honoured with idolatrous worship, and far enough also from such a portent and monster as an impious child of Adam, so inflated by earthly success and power as to set himself up as an object of worship in the Temple of God. Yes, by the mercy of God, such things appear to us impossible, and yet, when they come, my dear brethren, they will impose themselves upon men who will probably look back on us, the men of this generation and century, as unenlightened and uncivilized, much as we look back on those who have gone before us two or three centuries ago, and wonder why they did not deliver themselves from the superstitions of which we are rid. But there is something in our own time which we are not far from, which is going on almost before our own eyes, and the influence of which has lately been felt in a strange and sudden attack made upon our own peaceful lives as subjects of the English crown. The Roman ensigns were not adored for their own sakes, but as the symbols and representatives of the imperial secular power, proclaiming itself as the master

* 2 Thess. ii. 4.

of the world, the God of physical force, and when Antichrist is enthroned as God amid the applause of the world, receiving the homage of the statesmen and parliaments and newspaper writers of his time, it will be as the embodiment and type of the natural forces of humanity and of the secular power in which they are summed up. He will be hailed as the man of the time, the genius of the age, the deliverer of his fellows from the bondage of those old superstitions about the law of conscience, and God, and future retribution, and an eternity of woe for the wicked; and in particular he will be the great triumphant statesman and prince who has at last beaten down the spiritual power of the Church, which for so many centuries has been disputing the rights of kings and people, and dividing or diverting the allegiance of the subjects of earthly crowns. As the Roman eagles flaunted themselves on the sacred soil of Judæa, and at last made their way into the Temple itself, so Antichrist will be the man who shall fulfil the dream of modern politicians, and erect the undisputed empire of the State in his own person on the ruins and in the very place of the spiritual dominion of our Lord Jesus Christ. Hence we can see how that in our time, or in any time, it may be or it may have been that fulfilments of these words of our Lord about the abomination of desolation should take place. Whenever political power and the secular State invades the sanctuary, whenever the State takes upon itself to claim obedience in matters of faith and religion, to lay down laws as to sacred things or sacred persons in relation to sacred and spiritual functions, then we have some kind of repetition of the abomination of desolation, some kind of anticipation of the dreadful reign of Antichrist, whom our Lord shall destroy with the brightness of His coming.

My dear brethren in Jesus Christ, you will not expect from me here and now an account of what are so well known to you as the two powers which God has set up upon the earth, the two societies of which He is equally the author : the temporal human society and the supernatural Divine kingdom of our Lord Jesus Christ. You have often been told that God is the author of the temporal and civil order, as He is the author of the spiritual order, that He has given to each its laws, its rights, its sanctions, and that He has set them side by side, or the one growing out of the other, the one with the end of securing the happiness and well-being of His children in this world, the other with the end of ruling them as heirs of heaven, and training them for the future enjoyment of the rights of their heavenly country which is above. It is enough to say, that as both come from Him, they cannot be, in His designs, intended to be in conflict or contradiction to each other, any more than faith and reason, than human science and revelation which comes from Him. No, He means them to have each its own sphere and its own rights, and that the spheres and rights of each should be harmonious. What it is necessary for us to think of to-day is this, that in the history of the Church and of man, we find that there are three possible relations which these two powers may bear to one another. There is what we call the Christian system of Church and State, and again, what may be called the un-Christian or non-Christian system, and a third also, which is the anti-Christian system. In the Christian system, the two powers are in perfect harmony, in the non-Christian system they are entirely separate, and, as it were, have no dealings with each other ; in the anti-Christian system, the State dominates

the Church and tyrannically invades the spiritual sphere. A very few words will be enough to explain how this is.

The Christian system of Church and State once prevailed in Europe, though never quite perfectly. In that system the two powers worked harmoniously together; the laws of God, as it is said, were the laws of the land, all the members of the State were children of the Church, and, as such, obedient to the Church in the spiritual order. Now, there is a large branch, if I may so speak, of the work and commission intrusted to the Church which may be called her prophetic office, because it is strictly analogous to the office which God in the Old Testament committed to His prophets, and if the Church did not discharge it, she would fail to carry out her duty, which is to inherit the work of Him Who said, when He stood as an accused prisoner before the Roman representative of the civil power, 'For this was I born, and for this I came into the world, that I should give testimony to the truth.'* God expressed the duties of this office when He said to Jeremias of old, 'Behold I have given My words in thy mouth: lo, I have set thee this day over the nations and over kingdoms, to root up, and to pull down, and to waste and to destroy, and to build, and to plant.†' It is an office therefore of warning and rebuke, and reproof; but also of instruction, guidance, direction, edification. And this office, dear brethren in Jesus Christ, the Church has always fulfilled, and must always fulfil, if she is not to be unfaithful to God. She must lift up her voice, and denounce sin and offences against God, and cruelty and tyranny towards men, she must set her mark upon what is

* St. John xviii. 37.

† Jeremias i. 9, 10.

dangerous to society, and denounce the machinations of the enemies of the human race and their tools and instruments. As it was Nathan's office to say to David, 'Thou art the man!' after his adultery, or that of St. John to warn the lustful Herod that it was not lawful for him to take his brother's wife; so it is the office which the Church has always fulfilled and must always fulfil, to rebuke the lusts, whether of princes or of peoples, to defend the otherwise defenceless, to vindicate the insulted law of right, and to bear testimony to the truth, in whatever order and sphere, religious, moral, social, intellectual, when the eternal interests of souls are at stake, whether men are inclined to listen to her or not. But in the Christian system men and their rulers are ready to listen, and to acknowledge the blessing of the guidance with which God has thus provided them. Nor can it be otherwise, for unless men are prepared to deny the mission of the Church and to declare that she is an impostor, they must of necessity acknowledge that Christian states and laws, as well as men individually, must be under the influence of the truths which the Christian revelation teaches, and must defer to the declarations of the appointed organ of those truths.* Nor can any Christian refuse to listen to her voice, unless he maintain that there is no divine witness to truth in the world except that of the individual conscience.

* 'Supposto il fatto della rivelazione conosciuta e accettata, questa relazione di ordine, questa influenza del Gerarca nella etnarchia Cristiana nasce della natura stessa dell' uomo. Onde, chi vuol che la Chiesa non abbia influenza, non ha altro partito da prendere, che negarle la sua divinità e persuadere le genti della impostura; ma dopo aver detto che divino è il Cristianesimo, divina la Chiesa, soggiugner poi ch' ella non dee guidarsi da se nell' esterno, nè influir sulla condotta delle genti Cristiane, egli è un cozzare contro la natura delle cose' (Taparelli, *Dritto Naturale*, § 1446).

What I call the un-Christian or the non-Christian system of Church and State is that in which the two powers are absolutely independent, and without any mutual ties or concordant action. Such a state of things necessarily prevails in countries in which the Government and the mass of the population are not Christians, or where they are divided into a number of denominations, and where the State, though heathen, does not persecute or fetter the Church. We have such a system at work in a great country across the Atlantic, the United States of America, which, as a body politic, have no religion at all, but tolerate all. The mass of the population is, however, Christian, of various denominations, and it is perhaps to this that we owe it that the system works so harmlessly as to the Church. I believe that there is one grievance under which Catholics there labour, which may perhaps be some day imposed upon us—they have to contribute taxes to a system of public education of which they cannot in conscience avail themselves for their children, on account of its irreligious character; but except in that particular, the Catholics in the United States are at least free and unmolested, the State utterly ignoring the Church. And then, in the third place, we have the anti-Christian system, in which, as I say, the State invades the domain of the Church, sets what bounds it likes to the exercise of spiritual power, and consequently puts itself, in great measure, in the place of that power. This system has been introduced of late years into more than one country in Europe and in South America. The State denies to the Church her natural right, for instance, to hold property for the support of her institutions; it seizes that property, and applies it to its own purposes. The State makes war on the practice of the Evangelical

counsels in imitation of our Lord ; it proscribes religious orders, and sets the brand of exile on their members. The State tears the priest from the sanctuary, and forces him to bear arms in wars, just or unjust, as it lays hands on the student in the seminary and educates him as a soldier, though God calls him to the altar. The State takes the child from the parent and from the pastor, and educates him in its own schools in a mixed religion of its own ; it even enters once more into the seminary, prescribes what the future priest shall learn, what books he shall study, and makes itself the final judge as to his fitness to enter upon the sacred ministry, and then it supervises his doctrine and his preaching, and takes into its own hands the control of his relations to his bishop, or the conditions of his communications with the Chief Pastor of all the faithful. And so I might go on, dear brethren, to other encroachments and usurpations and forms of tyranny which are no imaginations, but which have been actually in operation, or are at this moment paralyzing the free action of the spiritual power in some parts of Europe. I might speak of usurpations as to marriage, or as to the teaching of doctrines of faith, or as to the reception of the decisions of the Church. But surely these are enough to describe the system which is the anti-Christian system of relations between Church and State, and which is the result of the working of the same domineering and impious spirit which carried the Roman ensigns into the holy place, and which shall have the fullest manifestation which God will ever permit, when Antichrist shall seat himself in the Temple of God, showing himself as if he were God.

So, then, dear brethren in Jesus Christ, if this be the spirit of the anti-Christian system, the abomination

of desolation of which our Lord and the prophets speak, I need not point out to you how rampant and dominant it shows itself in some European countries at the present moment, so that we have in this, our own day, not far to seek for the partial fulfilment of this great prophecy. As it has been before, so it is now. The Church is a body of which, as St. Paul says, when one member suffers anything all the members suffer with it, and if one member glory all the members rejoice with it.* Three centuries ago, persecution was raging in this our land, and it had the same cry and the same motto which are now used by the persecutors of our time, for the charge made against the Catholics of England and Ireland was that they could not be at once loyal to their Church and loyal to their civil allegiance. Then, as now, the tyrant and the aggressor used the hollow hypocrisy which belongs to his character, and declared that it was only in self-defence that he had recourse to the prison, the rack, and the gibbet. Then our brethren on the Continent of Europe cheered and supported by their prayers and alms and sympathies the hearts which were so sorely tried here, tried by calumny first, and then by that most detestable of all the forms of persecution, the grossest injustice and the extremity of violence under the name of law.† Our Catholic forefathers suffered, and we have entered into the fruits of their sufferings, and now in our turn we are called upon to aid as best we may, by sympathy and prayer, our brethren in the faith in Germany, Italy, and Switzerland, who are suffering the same persecution,

* 1 Cor. xii. 26.

† Cf. St. John xix. 11. 'Jesus answered, Thou shouldst not have any power against Me unless it were given thee from above. *Therefore*, he that hath delivered Me to thee hath the greater sin.'

often under the same calumnious cry of disloyalty to the State.

But you will ask, is this cry raised nowhere but abroad? Have we not heard it ourselves in our own country in the last fortnight, and does it not threaten us already with at least the danger of the same treatment, under which our forefathers suffered and our brethren are now suffering? Has it not gone through the length and breadth of the land, nay, wherever our language is spoken, has not a powerful voice been raised denouncing us to our fellow-countrymen, as men whose religion, if they are true to it, must make them again traitors, at least of doubtful allegiance, as men, therefore, who ought to be suspected and watched, if they are not once again to be proscribed and persecuted? Well, we may at least say that as a fact our fellow-countrymen know us, and whatever may have been said against us, they are not ready to believe that we must either be bad Catholics or bad neighbours and bad subjects. Those who rule us, and the mass of the people whom they represent, have no present idea, whatever attempts may be made to poison their minds, of any measures against us that would deprive us of our liberty, or fetter the free exercise of our religion. They are content to believe that our loyalty to our faith does not prevent us from being, rather helps as nothing else helps to make us, loyal Englishmen. And so, in our own case at least, there is no present danger of the State encroaching upon our spiritual freedom.

Thus much we may thankfully say. But on the other hand, it must be said with equal truth that what has lately been done against us before the face of our countrymen cannot be altogether exempted from the blame of being

in the true spirit of the anti-Christian system. For, in the first place, it is but an echo, though a powerful echo, of what has been said in other countries, and, in those countries, not only said, but carried out in act: and it must at least have this bad result, that it will strengthen the hands of the German persecutors of the Church by the apparent support of English sympathy and English opinion. In the second place, in the country in which we live, legislation follows the lead of opinion, and when a man labours with all his might to make our fellow-countrymen, at the cost of great and grievous, I do not say conscious, misrepresentation,* hold opinions concerning our religion which stamp it as dangerous and mark it as deserving of persecution, he has laid the logical and natural foundation for that persecution at a future time. And lastly, we must judge of the tendency of a measure or a cry or a movement by considering what would be its results if it ever were successful, and we can do no truer justice to its author than by making him already responsible for such results. But the result of the attack which has been made upon us in the form of an invitation, if successful, would be this, that in England and Ireland, and, indeed, all over the world, Catholics would do that which a few here and there, who bear the name of Catholic among us, have been found willing to do—that is, they would repudiate the teaching of the Church and set utterly at nought that prophetic office of hers of which I have spoken, her own children would all rise up against her, and she would be denied her right to speak and to be obeyed by them in her warnings and directions, and the end would be that the civil power would be

* See Note at the end of this sermon.

universally acknowledged as having the right to lay down and define the limits within which the spiritual power is to work. And, whenever the supremacy of the State is acknowledged, there is no longer any safeguard for faith or religion, and the logical issue of such a condition of the world would be the State enthroned in the sanctuary, the civil ruler drawing to himself the homage and obedience which is due to the Spouse of Jesus Christ.

Much need then have we, dear brethren in Jesus Christ, to give ourselves to prayer in that spirit which is suggested to us by St. Paul in the Epistle which I have read to you, first, that 'we may be filled with the knowledge of God's will in all wisdom and spiritual understanding'—that, as the controversy rages all around us, and none of us but is called to give an account of himself and of his faith, we may be able to answer our assailants in meekness and firmness and lucid intelligence of the truth which we have to maintain—secondly, that 'we may walk worthy of God in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God'—that our life and example, our harmony and charity, our obedience and devotion, may move in some manner, at least, the hearts which are now so strongly stirred against us—then that 'we may be strengthened with all might, according to the power of His glory, in all patience and long-suffering with joy'—that as it is inevitable that the movement which has been begun against us with so powerful a hand must necessarily bring many occasions of trial to us, high and low, the naturally strong and the naturally weak, to many a lonely convert, many a poor servant, to the children in workhouse schools and orphanages, as well as to the priest or the layman who moves in society,

we may have the mighty strength of God given to us all to suffer, if we have to suffer, with joy and gentleness and patience, glad, if so it is, to have our share of the Cross which is so heavy upon our brethren—and then, once more, that we may be filled with due gratitude to God the Father, ‘Who has made us worthy to be partakers of the lot of the saints in light’—partakers of their lot of suffering, now and here, and by-and-bye sharers of the joy and the glory which they have gained by their sufferings—because ‘He hath delivered us from the power of darkness and translated us into the Kingdom of the Son of His love’—because we are citizens of a country which is a true country, an Empire which lasts for ever, a home and a city which is above. Yes, it is a great thing to be children of a mighty nation, a glorious race, subjects of a kingdom which rules in both hemispheres and is famous in the history of the world; but what is all that, with its benefits which pass away and its glories which come to dust, and its prosperity which shall vanish away like a dream; what is it all to the honour and the blessedness of being the humblest citizen of the city which hath foundations, whose maker and builder is God; what is it all to the one only benefit which lasts for ever and for ever, of having ‘redemption through the blood of Jesus Christ, the remission of our sins’? *

* Coloss. i. 9—14 (the Epistle for the day).

NOTE.

Although this is not the place for an examination of the accuracy of Mr. Gladstone's translations from the Encyclical and Syllabus of 1864, the statement in the text, that there have been 'great and grievous misrepresentations,' however unconscious, may seem to require some justification. I may say therefore here, that I believe, as the result of an examination of those translations, that there is hardly one of them that does not give, to some extent, an inaccurate version of the meaning of the document quoted, and that in many cases they are calculated to give an entirely unfair impression of that meaning. If, therefore, the truth of Mr. Gladstone's 'second proposition' rests upon the evidence which he has adduced, and if it be true that that evidence consists, in large measure, of misrepresentations, it seems obvious that the true argumentative force of the pamphlet which has roused so much animosity against Catholicism, and which has produced an impression on hundreds of thousands of minds which it will take long to efface, is absolutely nothing. It is certainly a great misfortune, simply in the interests of truth, that the controversy which will have to be carried on with him, should have to start from serious complaints of his inaccuracy as to facts.

It is perhaps some indication of carelessness, that the Syllabus of December 8, 1864, is quoted throughout, except in one case (at least in the edition before me), as that of March 8 or 18, 1861, and that the numbering of the propositions referred to is, sometimes, not accurate. But this is a minor matter. I can only give two or three specimens of more substantial inaccuracy, such as is certainly lamentable when it is considered that the mistakes are always such as to inflame the public mind against the Church.

The first condemnation Mr. Gladstone cites is of 'Those who maintain the liberty of the Press.' Englishmen will at once imagine that the liberty of the Press, as it exists among ourselves, is what is condemned. Among ourselves it is *limited*. Treasonable seditious writings are forbidden, as any one conversant with the action of the English Government knows; libels are forbidden; immorality is forbidden, and, I suppose,

blasphemy. The proposition condemned by the Encyclical is that which asserts the liberty of the press *to the full extent which would allow of all these*. 'That citizens have an inherent right to liberty of every kind, which is to be restrained by no authority, ecclesiastical or civil, of manifesting openly and publicly their thoughts of whatever sort, either by word or type, or in any other manner.' This is the liberty of the Press condemned. Do Mr. Gladstone's words convey this idea or another?

I pass on to the fifth proposition—not because there is nothing to object to Mr. Gladstone's renderings of the intermediate three. He tells us those are condemned 'who assign to the State the power of defining the civil rights (*jura*) and province of the Church.' In this case the word 'civil' is a simple interpolation. The proposition condemned is this: 'The Church is not a true and perfect society, entirely free, nor has she her own proper and abiding rights given to her by her Divine Founder, but it belongs to the civil power to define what are the rights of the Church, and the limits within which she may exercise those rights.' The two next propositions condemned (20 and 21), show that there is no restriction to civil rights intended. 20. 'The ecclesiastical power ought not to exercise its authority without the leave and consent of the civil government.' 21. 'The Church has not the power to define dogmatically, that the religion of the Catholic Church is the only true religion.' I ask again, does Mr. Gladstone's version of the word '*jura*' convey the meaning of the original or not?

In another proposition (the eighth) Mr. Gladstone again mistranslates. He tells us that what is condemned is 'that power, not inherent in the office of the Episcopate, but granted to it by the civil authority, may be withdrawn from it at the discretion of that authority.' What the Syllabus condemns is ~~that~~ there is such a power; 'besides the power inherent to the Episcopate, there is another temporal authority attributed to it by the civil government,' &c. I conclude with two more instances out of many. Mr. Gladstone gives as his eleventh proposition, 'That any method of instruction of youth, solely secular, may be approved.' The Syllabus runs thus: '*Catholics* can approve of that manner of educating youth which is separated from the Catholic faith and the authority of the

Church, and which looks only or primarily to the knowledge of natural things and the ends of earthly social life.' Surely the translation here is at least very defective.

I will add another mistake, on the subject of marriage, which seems to me a more fatal mistake than any of the preceding, on account of the effect it may have on the minds of our fellow-countrymen, who may believe, from what Mr. Gladstone says, that the Church has condemned all their marriages as invalid, thus casting a slur on every household in the Empire. Mr. Gladstone* tells the people of England that the Church has condemned the proposition, 'That marriage not sacramentally contracted, *si sacramentum excludatur*, has a binding force.' He and they are perhaps equally ignorant of the Catholic doctrine, which is, that the 'minister' of the sacrament of marriage is not the priest, but the parties themselves, and that among Christians the contract and the sacrament are inseparable. It follows from this doctrine, that, except for the impediment of *clandestinity*, which renders the presence of the parish priest requisite, the consent of the parties, in the absence of any other impediment, would render the marriage valid, and would confer the sacrament. In countries where the decree of the Council of Trent has not been published, as in England, such is the actual state of things. The Syllabus simply denies that marriage amongst Christians ever sinks to the level of a merely civil contract, and it also affirms the truth of a bilateral proposition which is denied by the writers condemned. The proposition which they deny is, that it is true either that the contract of marriage between Christians is always a sacrament, or that if there be no sacrament there is no contract. The Syllabus affirms the inseparable conjunction between the contract and the sacrament: if there be no contract there is no sacrament, if there is no sacrament there is no contract. The Church holds that all baptized persons, even those whom she considers heretics and schismatics, receive the sacrament when they enter into the contract. Mr. Gladstone has taken half the proposition, and translated it in a way which makes nonsense of it; but, if his readers understand, as they well may, that the words, 'sacramentally contracted,' signify the performance of the marriage ceremony

* N. 14.

in a Catholic manner, and therefrom conclude that all marriages not so celebrated are declared invalid, they will derive from his statement an impression which is directly contrary to the truth.

The few misrepresentations which are here instanced, which are now spread wherever the English language is used, on the authority of a man of the highest personal character and political influence, affect the teaching of the Church on matters on which people in general are so sensitive as the liberty of the Press, the relations of Church and State, education, and the validity of marriage. There are plenty more which could be adduced, and it may fairly be doubted whether their author himself could now remove the false impressions which have been created.

I need hardly add my conviction that the mistakes which Mr. Gladstone has made, however mischievous, are altogether involuntary. But the definitions and declarations of the Church are like legal documents, and require care and acquaintance with theological language to interpret them. It will be one of the best results of the present controversy if it should lead to a more general extension of information as to the true meaning of the Syllabus.

A PASTORAL LETTER
ON THE
PENANCE OF LENT;

WITH AN APPENDIX
ON THE GOOD TEMPLARS, &c.

BY
HERBERT,
BISHOP OF SALFORD.



LENT, 1875.

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HERBERT, by the Grace of God and of the Apostolic
See, **BISHOP OF SALFORD**, to the Clergy, Secular and
Regular, and to the Faithful of the Diocese,

HEALTH AND BENEDICTION IN THE LORD.

DEARLY BELOVED BRETHREN AND CHILDREN IN JESUS CHRIST,

We have all sinned and incurred the wrath of the Most High, and we must all do penance and repent during this life, or pay the terrible penalty of our neglect in the next.

At this season of the year especially our Divine and pitiful Lord approaches us as a healing Physician; He prescribes a bodily fast as good and necessary for the health of our souls. Many during the past year have grown feeble and have sickened, some even unto death. He comes, the Blessed Physician; He comes, perfectly understanding our various maladies, with the balsam of life in His hand, and the promise of health to be followed by the brightness of eternal life, if we are docile and obedient to His commands.

What then are His prescriptions? Has He reduced them to a definite shape, so that we can easily read and understand them? Upon this important subject we can be fortunately under no mistake. We have but to ask the Church to receive distinct instructions as to our duty. What then does the Church teach? First, those persons who have attained their 21st year, are called upon to Fast according to the rules laid down at the end of this Pastoral Letter. Many, we believe, would be able to fulfil this obligation, who do not do so, if they carefully studied and availed themselves of all the dispensations formally granted by the Church, and of the other mitigations which have become legitimate through custom. Among these latter is the habit of taking, besides the ordinary full meal allowed once in the 24 hours after mid-day, a collation, consisting of 8 ounces of solid food and 2 ounces of bread in the morning, with tea or coffee, or other permitted beverage. These indulgences have become recognised customs. They do not destroy the essential substance of the Fast prescribed by the Church, but they mitigate its rigour, so that a greater number of persons may be enabled to comply with the law, and thus appease the

Divine Anger, purge away their sins, and lay up new treasures of merit. Consider therefore well with yourselves, and take counsel, if need be, with your physician, as to whether you can fast under these favourable conditions without grave injury to health.

In addition to the obligation of Fasting, there is the duty of abstaining from Flesh meat on certain days: and on days when it is permitted, in Lent, of taking it once only in the day, except on Sundays, when it may be used at discretion. This rule of abstinence is binding upon all who have attained the full use of reason, and must be observed at all ages, unless grave reasons of health intervene and demand a suspension of the application of this rule. Such reasons, we know full well, must frequently occur, especially among children and among adults of delicate constitution.

The Church, like a tender mother, is unwilling to impose penances upon her children which shall seriously injure health, incapacitate them from the discharge of their duties, or shorten the brief but golden days of their harvest time here below. At the same time, it would be to act in a manner altogether opposed to her spirit, if upon every trifling pretext we were to hold ourselves dispensed from the law of fast or abstinence; as, for instance, if on the ground that we cannot digest one kind of meagre food, we were at once to order flesh meat, without taking any trouble to provide ourselves with some other meagre diet that we could eat, — as though no alternative of a sufficient and wholesome meagre meal were open to us between breaking the abstinence and a meal positively injurious to health. There is no doubt a tendency in the present day to excessive relaxation in everything that concerns the spirit of penance, created and fostered by a want of the spirit of faith and of love for the laws of the Church, as well as by the materialistic and over-indulgent habits of modern society. But good and zealous Catholics will be upon their guard against the influence of such habits upon their own life and practice, and will prove themselves ingenious rather in finding out ways to keep the commandments of the Church than in discovering pretexts for their non-observance.

Where, however, the laws of fasting and abstinence cannot be fulfilled, as must frequently be the case, we strongly recommend the pious practice of seeking a commutation rather than an entire dispensation from the obligation; for it is certain that, being called upon, as we are, by God to do penance, it is better to suffer a little voluntarily

here for a short time than to suffer of necessity hereafter in the terrible pains of purgatory, and that, perhaps, for long ages. For your greater merit, and to make this practice easier by reducing it to a system, we suggest three modes of penance, which may be practised by those who for whatever reason are unable to observe the Lenten laws. We have singled them out with a view to the special need of many thousands of souls committed to our care, and to the greater glory you may render to Almighty God by conforming to them.

1. You know the horrible havoc of souls created by the passion for drink. Nine years ago the amount of the Excise collected was £9,692,000; it rose in the last financial year to £14,639,000. The number of cases of drunkenness proceeded against in England in the year 1863 was 94,000; in 1873 the number had increased to 182,000. In Manchester alone, 10 years ago, 3,587 persons were apprehended during the twelvemonths for drunkenness; this last year the number amounted to 9,846, showing an increase of 6,259. So likewise in Salford, the number of commitments for drunkenness last year was 3,122, being 570 over the number in the preceding year, and 2,537 over the number in 1865. We fear that an analysis of the statistics of most of our large populations would present an equally distressing result.

It is no part of our duty, at present, dear Brethren, to examine into the secondary cause of this ever deepening debasement of our population—whether it be the increase of wages, or the multiplication of drinking houses, or the stimulus given by the trade, or the political desire to augment the revenue of the country. That which now concerns us is, that God, our Creator and Redeemer, is grievously offended; that Christians are degraded below the condition of beasts; that little children are being born and reared in the very heat and fire of this passion and lust for drink, that they become contaminated and inflamed with it before they arrive at the age of reason; that the drunkard has no more respect for the purity and helplessness of infancy than he has for himself, and that his children, if they survive to the age of puberty, too often become a race of inveterate drunkards. The world is degraded and hell is filled by the fruits of this pestilential vice of our modern civilization. As you know, there is already instituted in the Diocese, and in active work in a great number of our Missions, an Organization

called "the Salford Diocesan Crusade against the vice of intemperance." Its object is to enlist the sympathies and co-operation of all who wish well to the cause of national temperance. A great number of those who compose it are "Pledged Members," and they are the very heart and backbone of the movement; while a large number are "Ordinary Members," *i.e.* members who, not being total abstainers, promise to mortify themselves in the quantity or quality of what they drink, and to add to their mortifications prayers and the insignificant alms of one shilling a year towards the expenses necessary for the advancement of the movement.

We call then on these many thousands of "Ordinary Members" to increase this mortification of self-denial in the quantity and quality of what they drink during Lent, and, if it shall so please them, to become total abstainers for the time. We invite all, whether member of the Crusade or not, especially if they cannot fast, to mortify their palate during Lent. You know how God is offended by this insidious vice of intoxication; you know that by voluntary mortification you can in some sense atone for the injury offered to His outraged Majesty. The prevalence and increase of this vice crying, as we may fear, to heaven for vengeance, suggests this mode of mortification as one particularly suitable to this season of penance, especially for those who are unable to fast from solid food or to abstain from the use of meat.

2. Next, to mortification join prayer; that is, some additional prayer. We especially prescribe a visit to Our Blessed Lord particularly during the time of the Devotion of the Forty Hours' Exposition. This Devotion, so rich in graces and Indulgences, will be carried on continuously during the whole of Lent, in one or other of the principal churches of the Diocese. Make a visit then whenever you can to the Church where the Exposition is being held, between the hours of 7 a.m. and 8 or 9 p.m. Pray fervently for the Sovereign Pontiff and for the peace of the Church. Pray for those who are being drawn to the knowledge of the Truth, that they may have the grace to embrace it, at whatever cost to their educational prejudice and to their worldly interests. Pray too, for those many thousands of negligent Catholics, Catholics only in name, who spend their time in drink and forgetfulness of their souls and of eternity, scarcely ever approaching the Holy Sacraments, and so dead to the thought of God and of their own welfare, as to refuse to be present for even one short

half-hour on Sundays at the Awful Sacrifice of the Mass. Pray that they may forsake their evil ways, which are conducting them infallibly to hell. O! God grant, dear Brethren and Children, that the prayers of those whose eyes are opened to the truth, whose hearts are fervent and devout, or, at least, aspiring to be so, may become so efficacious in the ears of the God of mercy and compassion, that the poor sinners may soon be seen trooping in crowds along the bye-ways and alleys and high roads of town and country to the mystic Hill of Calvary, where the Adorable Sacrifice is again offered and the Blood of God again poured forth for their salvation. Oh! God alone knows how they need to be cleansed in the Sacred Tribunal of Penance, and to be fed and strengthened with the Heavenly Bread, for the want of which their souls are famished and perishing.

Finally, dear children, while you put up your devout prayers for others, do not forget yourselves; but implore the grace to work out your own salvation continuously, in fear and trembling; to atone more and more for past sin by hearts contrite, that is, bruised and broken with the sorrowful Heart of Jesus; and to grow, like the Saints and Servants of God, in an ever deeper and more personal love of the Passion and Death of our Lord. A study of the Passion leads to a knowledge of the Passion; and the Passion of Jesus terminates in the breaking of His loving heart. And whose heart is so dead a stone as not to be moved at the spectacle of His broken Heart? When His death was accomplished that Heart was opened by the spear of a sinner, so that sinners and saints alike might enter therein and therein abide. If you desire then to be lovers of Jesus, you must be lovers of His Passion. It was to be when He was raised up that He should draw all the elect to Himself. Thus did He Himself teach men beforehand to love the Passion and the Crucifix.

3. Finally, to your mortifications and prayers unite, as in a triple cord, the third great means of Penance, described by the Holy Spirit as most efficacious, and described by God as most acceptable to His Divine Majesty, viz., that of alms deeds. "*Alms*," He said under the Old Law, "alms deliver from all sin and from death, and will not suffer the soul to go into darkness" (*Tob. iv. 2*). And again, under the New Law, "thy prayers and thy *alms*," said the Angel to Cornelius, "are come up as a memorial in the sight of God" (*Acts x. 4*). In order that these Lenten alms—to be offered by way of compensation

and as a substitute for those rigours of Lent which you may be physically unable to practise—may have a greater merit, we hereby prescribe the object to which they shall be devoted and the manner in which they may be offered.

This year they are to be devoted to the building of the Diocesan Seminary, or "*Episcopium*," as the early Church would have called the House, in which the Bishop resides, surrounded by those of the clergy who are making their last preparation for the ministry. In the great French Diocese of Arras, the parochial clergy go forth every year during Lent to visit their parishioners and receive from them the alms offered by those who are unable to fast, which in that Diocese are always applied to the multiplication of the Priesthood—that is to say, to Ecclesiastical Education. No more important object can be put before the people, especially in this our day. We have still need of a large sum of money to finish the Seminary and make it habitable.*

In the words, then, of the Apostle, "Let every one of you put apart with himself, laying up that which it shall please him" (*I. Cor. xvi. 2*). The widow's mite is acceptable to God as the larger gift of the rich.

Let these Lenten alms be given either to the clergy when they make their Pastoral visit to your houses during Lent, or to your Confessors, or to the Very Rev. Canon KERSHAW, Barton-on-Irwell, whom we appoint to be the general receiver of these alms—to whom the clergy also will be good enough to transmit the various amounts they will receive during Lent from the faithful committed to their charge.

This system of a Lenten alms, which we introduced for the first time into the Diocese last year, and which was responded to by you with so much piety and faith, was afterwards made known to the Sovereign Pontiff, who deigned to express a high approval of this manner of conjoining the works of Penance as a Lenten devotion for those who are unable to comply with the Apostolical injunction of the Forty Days' Fast.

* Probably of as large a sum as £5000. Nor should we feel justified in contracting a debt in order to finish the Seminary, while so heavy a burden as from £11,000 to £12,000 presses upon us as a charge upon the Cathedral and the various large public Elementary Schools attached to it.

As the Good Shepherd visits His sheep and knows them one by one, so will the good Priests who watch over your souls visit you again this Lent in your houses, as far as they may be able to do so, in order to stir up the negligent to approach the Sacraments and to encourage you either to the observance of the Fast or to compliance with the suggestions we have thought it well, as your Father and Pastor, to lay before you, out of love for your souls and for the honour and glory of our God.

Finally, dearly beloved Brethren and Children in Jesus Christ, whom we love in truth and in charity unfeigned, whom we salute now at a distance, but whom we carry with us in our heart, pray for us that we may not faint or fail in the service of our Heavenly Master. The hour surely cometh when no man shall labour; let us one and all labour now while it is day, in all fervour and humility, in good works, in prayers, in alms, in self-denial, in love of the poor, in gathering in poor outcasts, in reclaiming sinners to the Sacraments, in care for all who suffer—in a word, in love for the brotherhood and for the honour of God.

May the God of peace fill your hearts with all joy and peace in believing and in labour in this service.

May the Prince of Shepherds in His own good time bring us all, Shepherd and Flock, into the sweet and satisfying Pastures of Eternal Life.

May Jesus, Mary, and Joseph be with us during life, and in death may they receive our souls. Amen.

Given at New York, U.S., this 22nd day of January, 1875, and commanded to be read in all the Churches and Chapels of our Diocese on the First Sunday of Lent.

✠ HERBERT, *Bishop of Salford.*

C. J. GADD, *Secretary.*

DIOCESE OF SALFORD.

LENT, 1875.

DISPENSATIONS.

- 1.—Flesh Meat is allowed once in the day, at the single or principal meal of those bound to fast, and at the principal meal of those who are not so bound, on all days except Wednesdays and Fridays, Ember Saturday, and the last four days in Holy Week. On Sundays it is allowed at discretion.
- 2.—Eggs are allowed at the single meal of those who are bound to fast, and at the discretion of those who are not so bound, on all days except Ash Wednesday and the last three days of Holy Week.
- 3.—Cheese, under the same restrictions, is allowed on all days, except Ash Wednesday and Good Friday.
- 4.—The use of Dripping and Lard is permitted at Dinner and Collation on all days except Good Friday.

On those days (Sunday included) whereon Flesh Meat is allowed, Fish is not permitted at the same meal. This rule applies to all Fasting Days throughout the year.

The food permitted at Collation may consist of any farinaceous substance, Bread, Potatoes, Vegetables, Fruit, Preserves, Fish, and whatever is not included under the term Flesh or White Meat. Thus Milk, Butter, Cheese, and Eggs are absolutely forbidden at Collation, though permitted under the above restrictions at Dinner; but by a special dispensation granted by the Holy See for England, the use of Dripping and Lard is permitted at Dinner and Collation on all days except Good Friday.

Let each person who cannot Fast and obtains a dispensation, give an Alms and place it either in the hands of his Confessor or Rector, or give it to the Clergy when they make their Pastoral visit during Lent. Heads of families can make an offering for all who are under them. The Alms thus collected during Lent shall be devoted this year to the Fund for the Completion of the Diocesan Seminary.

N.B.—The Easter Communion must be made between Ash Wednesday and Low Sunday, both days included.

APPENDIX.

ON THE INDEPENDENT ORDER OF GOOD TEMPLARS AND ON THE CATHOLIC CHURCH.

The Bishops of the English Hierarchy, after consultation, have agreed, each one in his own Diocese, and in his own way, to warn their flocks against joining a non-Catholic Association, known as "The Independent Order of Good Templars," and to forbid the Sacraments to be administered to any Catholic who, after receiving due notice, shall continue to be a member of it.

As this is a subject directly and practically concerning a small number of our Flock, and indirectly of interest to many thousands of the Catholic friends of the Temperance movement; while, at the same time, it is of no particular concern to a large number of excellent Catholics, we shall treat of it at some length, but shall confine our considerations to an Appendix. This will be read by the Clergy, and by all whom it may in any way concern among the laity.

We shall proceed,—

1st. To lay down a general principle;

2ndly. To show you the reasons which bring the Order of Good Templars within the category of a forbidden Association for Catholics;

And 3rdly. To point out the general grounds upon which no Catholic can become a Member of any non-Catholic religious Association.

I.

Catholics are as free as any of their fellow countrymen to join any political, social, beneficial, literary, or scientific Society; (1), provided its object is not the overthrow of Religion or the destruction of the civil government; (2), provided it be not a Religious Association, based upon principles or practices opposed in any way to Catholic Faith or Morality; (3), provided its aims and proceedings are shrouded under the cover of no secret vows or oaths by which the consciences and perfect liberty of its members may be entangled in unknown, or uncertain, and unlawful obligations.

This much will suffice upon the subject of general principles.

II.

"The Independent Order of Good Templars" is one of the Associations forbidden to Catholics by the Church. We are not going in any way to impugn the motives and intentions of the founders and leaders of this Association, still less to object to the general aim which it proposes to itself, the promotion of

temperance ; though it may be a question whether what is called its "platform" can be brought under one of the three categories into which morality is scientifically divided. We honour the zeal, the earnestness, the self-sacrifice and devotion of men who band together for the purpose of eradicating from society one of the most debasing habits which corrupt it. At the same time we should fail to acquit ourselves of a duty, if we did not point out to our Flock that which is contrary to Catholic morality in its principles and rules, and warn the souls committed to our care that they are forbidden to form part of such an Association.

The Independent Order of Good Templars was established in New York, in 1851, and introduced into England some six or seven years ago. It claims to have at this moment, in England alone, 8,754 lodges, and 207,718 actual members. A certain number of Catholics in this Diocese have in good faith—and therefore so far without any fault—enrolled themselves in the Order, and many more would probably be likely to follow their example if the warning voice of the Shepherd were not heard by the sheep. We say this advisedly, because the Order is described in the following words, which are authoritative, as being of an actively proselytizing character :—"Unlike the more strictly Secret Societies, we (the Good Templars) seek out persons, and invite, and even urge "them to join us." ("Official Pamphlet," No. 2, p. 19.)

It is a religious Association. According to the "Good Templars' Annual" for 1874, its meetings had been held during the preceding year in 1,159 Churches and Schools belonging to 12 different Denominations. It has its Altar, its Ritual, its Prayers and hymns, its bible-reading and Chaplains, its pledges and vows binding, as they say, upon the consciences of its members "whose standing here and peace in eternity" are declared to "depend upon" the observance of these vows.

We gather the aim and spirit of the Order very definitely from its "official" publications, of which some are secret and not on sale, and others are to be had of the publishers. Its purpose is, so one of its official documents informs us, "to unite in its crusade all creeds and faiths that can subscribe to the total "abstinence pledge ;"—to hold them "united by mystic ties in fraternal "bonds ;"—and through the influence of its Ritual and Ceremonies "to shape, "mould, and give tone to the future character," deeming that its impressions are to be made "especially upon the young." Though the Order professes that it does not attempt "to supplant the Church," yet it has its own distinctive form of worship, as we shall see, and commends itself to the attention of the devout by the warm assurance that "many of the most interesting and powerful revivals of religion" are attributable to "Good Templar teachings."

It tells us that its "Sanctuaries" are to be "consecrated with the prayers "and blessings of the good and true." Its Hall is described as "a noble

"temple consecrated as a sacred shelter for the Altars of Faith, Hope and Charity." But when we come to read the explanation given of these virtues we find them to be entirely divested of their true theological character, and disconnected from their essential relation to our Blessed Lord and His revelation and promises. There are not only the "Temple" and the "Sanctuary," but erected within is the "Sacred Altar with an open bible resting upon it, and a small table containing a pitcher of water and goblets."

Next comes the Pledge taken by the Good Templars. It is something more than an ordinary promise or solemn resolution. It is held to be a sacred and perpetual "vow." We make the following extracts from the explanation of the Pledge given in the Secret Ritual of the Order. An official addresses the pledged members in the following terms :

"You will place your right hand upon your heart, and assent to the following obligation :—You in a full belief of the existence and power of Almighty God, and in the presence of these witnesses, do solemnly and unreservedly promise that you will not make, buy, sell, use, furnish, or cause to be furnished to others as a beverage, any spirituous or malt liquors, wine, or cider, and that in all honourable ways you will discountenance their use in the community.

"You also promise that you will not reveal any of the private work or business of the Order to any one not entitled to know the same, and that in all things you will yield a cheerful obedience to all our laws, rules, and usages. You also promise that you will not knowingly wrong a member of this Order, or see one wronged ; and that you will do all in your power to promote the good of this Order, and to advance the cause of Temperance. Do you thus promise ?"

Candidate : "I do."

An official of a higher grade comes forward and says :—"This *row* we have all taken ; let the fidelity with which it is kept by you be your glory and your shield."

Another yet higher official then proclaims that—"None but the brave dare take such a *row* ;" and the Chaplain adds—"A Templar's *row* is registered in Heaven. *As you value your standing here, and your peace in eternity, keep that row sacred to the end of your life.*"

From these extracts it is clear that whatever be the literal meaning of the words of the pledge, it is interpreted and urged upon the conscience as a *religious row*—a vow (1) not to make, buy, sell, furnish or cause to be furnished any intoxicating drink, (2) not to reveal the secrets of the Order, and (3) to obey all its laws, rules, and usages.

In addition to the ministrations of a formally created Chaplain, to the bible reading, religious ceremonial, hymns and prayers—many of which are open to

grave objections—the Order in various other ways undertakes by methods we need not further enter into, “to shape, mould, and give tone to the future “character” of its members. Nor does it abandon the care of them till it has actually laid them in the grave; and there, after the minister of the religious denomination of the friends of the deceased has withdrawn, it claims to perform over the corpse the last religious rites of all. These are rites of its own making, gone through by its own Chaplain, with its own prayers and ceremonies. The rubric of the Order runs thus:—“After such religious service has been “performed as the friends of the deceased may have chosen, the members “uncovered will form one or more circles around the grave, joining the right “hand of each,” and the Good Templar Chaplain then comes forward and performs the religious funeral service of the Order. (See “*Funeral Ceremony*,” p. 291.)

From this much you can see distinctly that we are justified in affirming that the Order of Good Templars is a religious organisation, and as such, without making any reflection upon the doctrinal character of its rights and services, unlawful for members of the Catholic Church.

Nor can it be pleaded that its religious character is of secondary consideration, or that the observance of its ceremonial, rites, prayers, and bible reading is optional. The printed rules make it abundantly clear that they are not of secondary but of essential importance, not optional but of absolute obligation. It is decreed in the book called “Digest of the Laws,” &c., “that “a Lodge refusing to use the bible in its initiatory ceremony thereby forfeits its “Charter” (p. 101). And furthermore, that “no form laid down in the ritual “as a portion of the initiatory ceremony can be omitted where such form “conflicts with the religious or conscientious convictions [*sic*] of the candidates”:—the observation that “our forms are not intended to conflict with any religious “or reasonable convictions” affords no satisfaction. Religion, faith, and morality are not to be determined by the *intentions* of unauthorised legislators, nor can the decision as to what is a “religious or reasonable conscientious “conviction” be left to the judgment of an Order composed of men “of *all* “creeds and faiths” and of none. Not only does the Order arrogate to itself a jurisdiction superior, in the manner indicated, to the jurisdiction of religion itself, but it imposes obligations, such as no Catholic would for a moment consent to; as, for instance, where the Rule lays down that “a member of our “Order is *obliged* to serve upon any Committee, unless excused; and such “member is *not to be the judge as to the character of the subject matter* confided “to the Committee.”

The Order must also be held from its official declarations to be a Secret Society, which, “unlike the *more strictly* Secret Societies, seeks out, invites, and

"urges" men to join its ranks. It has its secret signs and passwords, with a promise, regarded as we have seen as a solemn vow, to maintain secrecy as to certain proceedings of the Order, which are confined to the knowledge of the initiated, who are themselves again bound "to yield a cheerful obedience," and are not permitted to "judge as to the character of the subject matter" which may be confided to the zeal and energy of the Executive Committees.

Lastly, while the Order is religious in its character and a Secret Society at least in some respects, it is of so utterly miscellaneous a complexion, being composed of persons "of all creeds and faiths," and of none, for Deism is the highest form of religion required by the rules—that it must by the very nature of things encourage a spirit of indifferentism to the special doctrines of revelation as set forth by the Church. It is therefore, for the various reasons assigned, essentially at variance with the Catholic Religion.

We have confined our remarks, dear children in Jesus Christ, entirely to what we have considered essential for your comprehension, as Catholics, of the reasons why you are not permitted to become Good Templars. We could not have said less and yet have given you those reasonable grounds upon which we desire you to take your stand. We have every respect, as we have said, for the zeal and devotedness of many of the Good Templars, and especially for many of its most influential leaders. They are acting, we doubt not, according to their lights and up to the best of their knowledge. We pass no censure upon *their* conduct. All that we need say is that no Catholic can join this Order, or be admitted to the Sacraments of the Church so long as he is a member of it. The Faithful in this Diocese, as in several other Dioceses in England, have the less reason for desiring to join such an Association, inasmuch as they possess excellent organizations of their own, blessed and enriched by the Church, which are, as we rejoice to know, daily producing the happy and abundant fruits of Self-denial and Temperance.

III.

To the particular reasons we have just given for not joining the Good Templars, we will now add certain general reasons which prove it to be unlawful for a Catholic to become a member of any religious Association whatever which is not in communion with the Catholic Church. These reasons may be reduced to two. Firstly, the direct appointment and command of God; secondly, the fidelity due to Jesus Christ personally, on account of the personal and intimate relation established between Him and every Catholic in a state of grace.

1. First, then, God has instituted one only Religion in which alone He desires to be worshipped. He founded, not sects and divisions, but unity—*one Fold under One Shepherd*. Though He may deign to hear the prayers of many who are outside His unity, and to grant to them graces, especially the graces of faith and charity, yet He does this not approving of other forms of Religion than

"moon under her feet, and on her head a crown of twelve stars. And being with child, she cried travailing in birth, and was in pain to be delivered." Behold now "the dragon sought to devour" her offspring, and "persecuted the woman," while "he deceiveth the whole world;" now she "flies to the place prepared for her by God in the wilderness;" now she is abroad again, and "the earth helped the woman;" and now "the devil and his angels fought with the dragon, and the dragon was angry against the woman, and went to make war with the rest of her seed who keep the commandments of God" (*Apoc. xii.*) There can be no doubt but that this "woman" is the Catholic Church, ever travailing in birth and in pain to be delivered, alternately persecuted and divinely protected, herself and her children, who keep the commandments of God.

But of whom is she the Bride?—Whence came she forth?—To whom does she belong? "Come," saith one of the Seven Angels, come and "I will shew thee *the Spouse, the Wife of the Lamb.*" And John beheld the figure of "the holy city of Jerusalem coming down out of Heaven from God, having the brightness of God, and her light as that of a precious stone. . . . The Lord God Omnipotent is her temple and the Lamb, and the city has no need of the sun or the moon, for the brightness of God has illuminated her, and the Lamb is the light thereof." And again, "this is the holy city, the new Jerusalem, coming down out of heaven from God, prepared as *a bride, adorned for her husband.* And I heard a great voice from the throne saying: Behold the tabernacle of God with men and He will dwell with them, and they shall be his people." (*Apoc. c. xxi.*) And again we read: "A voice came out from the throne saying: Give praise to our God, all ye His servants, and you that fear Him, little or great;" there is heard "as it were the voice of a great multitude, and as the voice of many waters, saying, Alleluia, Let us be glad, and rejoice and give glory to Him; for the *marriage of the Lamb is come and his wife hath prepared herself*, and it is granted to her that she should clothe herself with fine linen, glittering and white, for the fine linen are the justifications of the Saints. And he said to me: Write, blessed are they that are called to the *marriage supper of the Lamb*: These words of God are true." (*c. xix.*)

Surely then nothing can be clearer than this, that the relationship entered into by Christ with His Church is the intimate loved union of a marriage.

Fourthly, the dogmatic and categorical teaching of S. Paul is in perfect accord with that of the Prophets, of the Baptist, of Our Lord, and of S. John in the Apocalypse.

He also preaches the intimate and personal union established between Christ and His Church as a real marriage. Indeed, being of the higher order, being the more intimate and the more perfect, he sets it before the Ephesians as

That there should be no mistake as to the reality of this stupendous wonder, that you may understand that we are not dealing in the mere exaggeration of metaphor, that you may begin to comprehend something at least of the ineffable dignity of the relationship you have contracted with Jesus Christ by being a living member of His Church, let us bring together some passages of Holy Scripture which set the surpassing fact before us. Nothing short of the Word of God could justify the belief; nothing short of His infinite power and condescension could have accomplished the fact.

First, then, this ineffable union, this Divine marriage, was foreseen and announced by the Prophets, centuries before it was actually achieved. "I will espouse thee to me for ever; and I will espouse thee to me in justice, and judgment and in mercy and in commiserations. And I will espouse thee to me in Faith" (*Osee* ii. 19-20). When John, the last and greatest of the forerunners of Christ, announced His advent and actual presence, he pointed Him out as "the Bridegroom" who had arrived, while he described himself as "the friend of the Bridegroom, who rejoiceth greatly because of the voice of the Bridegroom" (*Jo.* iii. 29). Next, our Blessed Lord Himself more than once referred to this wonderful relationship of love which He came to establish between Himself and His Church. He delighted to speak of Himself as "the Bridegroom" (*Matt.* ix. 15; *Mark* ii. 19; *Luke* v. 34). And in His unspeakable instinct of sympathy and desire of union with His beloved, He invented a mode of union surpassing any other that had ever been thought of—an actual participation of His Body and Blood, His Soul and Divinity, under the outward forms of Bread and Wine (*Jo.* v., *passim.*; *Matt.* xxvi. 26, 27, &c.) This union was real and personal in the highest degree.

He prayed to His Father that this union, this marriage between Himself and His Church might be not only, as it is, indissoluble, but that it might transcend in intimacy, as it does, every human union. His prayer was that the Church and He might ever be "ONE, as the Father in me and I in Thee are one," that they might be "made perfect in one." (*Jo.* xvii.) And when He described before the wondering eyes of Priests and people the picture of the condition of His Church, He likened her to the unity and joy of a Marriage Feast, to which "many indeed were called," but "few" obeying the invitation, "were chosen." All were guests, and all were to be clad in a wedding garment; for they were to be not only guests, but brides.

Thirdly, the Beloved Apostle whose mind drew the secret of this mystery of love out of the bosom of His Lord, as he lay with his head upon the Sacred Heart, has left us the record of more than one Vision in which the Church is portrayed as the Woman and the Bride, and Christ Himself as the Bridegroom. He beholds her under the figure of "A woman clothed with the sun, and the

From the foregoing, three points may be ascertained, —

First. The Church is not a *tabula rasa* in regard to her

Second. It is through the Catholic Church alone that we are individually and collectively enabled to come into face-to-face contact with Jesus Christ in the person of the Bible to the Father and the Son. The claim upon the Bridgman for His singular and unique protection is ours, ours the claim to His tenderness and sympathy, ours the right of fellowship with Him, ours the right to sit at His table, His throne for eternity. O then, let us haste to answer His prayer, let us receive Him, let us receive Him with the lips of our heart, for that He will not say, "I have loved you as all things?"

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FIRST REPORT
WITH
AN APPEAL FOR THE COMPLETION
OF THE
PASTORAL SEMINARY
FOR THE
DIOCESE OF SALFORD.



SALFORD

1875.

(13.)

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100

CIRCULAR TO THE CLERGY OF THE DIOCESE.

THE SEMINARY—COLLECT OF S. JOSEPH, &c.

BISHOP'S HOUSE, SALFORD,

FEAST OF S. PATRICK, 1875.

REVEREND DEAR FATHER,

A number of copies of the "Report and Appeal for Subscriptions for the Diocesan Seminary" are being forwarded to you. They are for gratuitous distribution among the principal members of your flock, and at the Services on Sunday next.

I shall be very grateful if you will use your best endeavours to raise among your people as large a sum as possible towards making up by the Feast of the PATRONAGE OF S. JOSEPH the deficit of £5,000, still needed to finish the Seminary.

To S. JOSEPH's fatherly care and guardianship I have entirely committed this work; to him we have been indebted for success in other similar undertakings which had been commended to his special care. As Patron of this Diocese, as well as of the Universal Church, he will have the power and the will to crown our present efforts with complete success, provided we try to imitate his example while on earth by personal self-sacrifice and by working as hard as we can, in union with and for the love of JESUS and MARY.

I therefore invite you and all to whom you may think proper to pass on this invitation to join with us in honouring S. JOSEPH in your private prayers by a daily commemoration of his *Seren Sorrows and Seren Joys* from this date to the Feast of his PATRONAGE. Let us also implore of him to take us by the hand and help us in the spiritual life;—this will not weaken our supplication that he would be pleased to become our Procurator, and help us to find all those temporal things which are needed to complete our Diocesan House of training for the holy Priesthood. In order to obtain his powerful assistance, we hereby prescribe that the Collect, &c., of the Feast of S. JOSEPH (March 19th), *Sanctissimae Genitricis tuae Sponsi*, be added, when permitted by the rubrics, to all the Masses in the Diocese from the date of the receipt of this notice to the Feast of his PATRONAGE.

Wishing you every grace and blessing,

I am, Reverend dear Father,

Your faithful and devoted Servant,

✠ HERBERT, BISHOP OF SALFORD.

N.B. In the final list of subscribers to the Seminary Fund it is proposed to group the contributions, whether by personal donations or by Church collections, under the general heading of the Missions within the boundaries of which they have been made. For this purpose you will be pleased to mark the names on one of the lists of those who live within your Mission and forward the same to Canon KERSHAW at your early convenience.

THE REPORT AND APPEAL

TO THE BENEFACTORS AND FRIENDS OF ECCLESIASTICAL EDUCATION.

Accompanying this statement will be found an account of the Receipts and Expenditure for the Diocesan Seminary of Pastoral Theology, for which an appeal was made two years ago, beginning with the Clergy and extending to the wealthier among the Catholic laity of the Diocese and to the greater number of our Missions. In several of the smaller Missions an appeal has yet to be made.

I beg to express my thanks to one and all, for whatever they have hitherto done towards the realization of this most important project for the advancement of Religion in the Diocese. If in an especial manner I thank the Priests, it is because like true Shepherds they have gone before their Flocks by the bright example of their disinterested generosity—a generosity which, as I know in many cases, has been accompanied by the pressure of real personal inconvenience and by that secret privation and self-denial which is the test of a charity without alloy. This tangible evidence of the importance they attach to the bringing our Ecclesiastical training up to the level of the necessity of the present day, will not be without its weight on those to whom God has given wealth, or the means of gradually acquiring and dispensing it.

Meanwhile, the following is our actual position.

The buildings of the Seminary are covered in, glazed, and partly plastered and floored. They might be finished within a few months and occupied, if no hindrance on our part should interpose to delay their completion.

	£	s.	d.
The estimate for the total cost, including extras, fees, fittings, &c., &c., is <i>about</i>	18,000	0	0
Towards this sum have been already collected	13,397	17	4
On the other hand, there have been paid to the Contractors and others connected with the work	13,349	16	1
Leaving a balance in hand of	48	1	3
The sum of money therefore needed in order to finish the Seminary for habitation is about . .	5,000	0	0

I would indeed gladly save myself the pain of appealing, and you perhaps a temporary inconvenience, if I could prudently meet the deficit by raising a mortgage or a loan. But this is impossible. Upon coming to Salford I found a debt of nearly £12,000 upon the Cathedral and the eleven Public Elementary Schools attached to it, of which the annual interest is more than a sufficiently heavy burden. While in addition to this sum it has recently been necessary to raise a mortgage in order to purchase from the Duchy of Lancaster the line of low cottages which stand between the Seminary and Chapel Street with some land adjoining, at the cost of £5736.

Thus, it is obvious, that with a total liability of nearly £18,000, for which I am already responsible, it will be necessary to stay the hands of the contractors and to leave the Seminary unfinished and uninhabited, rather than complete it at the cost of additional debt.

But I trust that some persons will be willing to double, or at least add to, their former donations; while others in the Diocese, whom the former appeal may never have reached, will upon reading this come forward and answer it without delay. One person who has already given £1000, offers to give £500 more, if others will do likewise.

It is also hoped that there may be Catholics outside the Diocese who, far from limiting their charities to their own locality, take a wider view of the Church's growth, and casting their eyes round about dispense their alms according to their estimate of the character and value of respective works of salvation, and are perhaps stimulated to assist the more generously those who have given proof, as we have, of a willingness to assist themselves.

The Diocese of Salford in point of Catholic population is one of the largest in England, but its population is made up almost entirely of the poorer classes. It possesses fewer wealthy families in proportion to its number of Catholics than probably any other Diocese in England. The greater need may therefore justify the greater publicity given to this appeal.

Assuredly, no work for souls can be more Christ-like, no work will tell with more certain effect upon the Flock than that special pastoral training by which, as in a finishing course, the young Clergy coming from various Colleges at home and abroad will be formed round their Bishop to a common apostolic spirit, to uniform methods of parochial work, and to the spiritual guidance of souls. If any one

desire to see these and other motives set forth at greater length, I shall be happy, upon request, to forward to him a copy of the Letter published in 1872, on "The Duty of forming a Diocesan Seminary."

I trust that those who appreciate the importance of the practical training of the young Clergy for a large Diocese such as this will enable me at once to finish the Seminary without having to incur loss by the necessity of suspending the works. A little self-sacrifice on all sides and the sum needed might be raised without delay, so that by the 18th of April, the Feast of the PATRONAGE OF OUR HOLY FATHER, S. JOSEPH, I might be able to make the public announcement, and to publish the final and closing list of donations.

Donations should be sent direct to the *Treasurer*, Very Rev. Canon KERSHAW, *Barton-on-Irwell, Manchester*. If more convenient to the people, they may be given to the local Clergy, who will kindly forward them without delay to the *Treasurer*. They may also be sent to

Your faithful and devoted Servant,

✠ HERBERT, BISHOP OF SALFORD.

Bishop's House, Salford,

Feast of S. Patrick, 1875.

NOTANDA.

1. For a perpetual remembrance by the Church and to secure a lasting memento in the pious prayers of the Clergy, as well as to hand down to posterity an example of public Faith and Piety, the names of the MISSIONS of the Diocese, with the total amount collected within the district of each, as also the names of DONORS of £50 and upwards, will be inserted on Tablets to be placed in the Seminary and Cathedral Cloisters.

2. A High Mass *de Requiem* will be sung every year, in the Cathedral, on the first free Saturday after the Commemoration of *All Souls*, for the deceased Benefactors and Founders of the Seminary.

3. The following Form of Bequest may be used for the foundation of Burses:—

"I, ———, give and bequeath to the Right Rev. *Herbert Vaughan*, Bishop of Salford, or to the Bishop of Salford for the time being, the sum of £———, to be paid exclusively out of such parts of my personal estate as I can by law charge with the payment thereof, to be applied to the purposes of Ecclesiastical Education for the Diocese of Salford."

COLLECTIONS

FROM CHURCHES, CHAPELS, CONVENTS AND ASSOCIATIONS,

TOWARDS THE ERECTION OF THE

SALFORD DIOCESAN SEMINARY.

	£	s.	d.		£	s.	d.
Cathedral	76	0	0	Manchester—St. Augustine's....	68	0	0
" on occasion of laying foundation stone	125	16	0	" Do. Girls' Sunday School.....	5	0	0
" Adelphi Convent	20	0	0	" St. Aloysius'	8	0	0
Accrington	60	6	4	" St. Ann's	29	0	0
Barton—All Saints	24	9	8	" St. Chad's	62	1	11
Blackburn—St. Ann's	68	5	6	" Do. Young Men's Society	10	0	0
" St. Alban's	83	11	1	" Do. Convent	5	0	0
" St. Mary's	64	11	6	" Holy Name	100	0	0
" Association of St. Joseph.....	10	0	0	" St. Michael's	25	0	9
" Do. of Children of Mary	10	0	0	" St. Patrick's	60	0	11
" Do. of Guardian Angels.....	5	0	0	" Do. Presentation Convent	5	0	0
" Do. of Christian Doc- trine	5	0	0	" St. William's.....	15	11	10
" Do. of Total Absti- nence	5	0	0	" St. Wilfrid's	52	1	4
Bolton—SS. Peter and Paul	22	2	0	" Do. Loretto Convent	20	0	0
" St. Patrick's	55	11	0	Over Darwen	33	0	0
" St. Mary's	35	13	3	Oldham—St. Mary's.....	11	10	0
" Confraternity of Holy Family	8	10	0	Rochdale—St. John's	30	0	0
Brownedge School Children	10	0	0	Rawtonstall	16	0	0
Burnley	34	9	6	" Association and Chil- dren of Mary.....	7	0	0
Clitheroe	29	0	0	Stonyhurst	34	1	2
Great Harwood.....	49	5	1	Samlesbury	15	0	0
Henton Norris	21	10	0	West Gorton	20	15	0
					£1456	3	10

1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035	2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054	2055	2056	2057	2058	2059	2060	2061	2062	2063	2064	2065	2066	2067	2068	2069	2070	2071	2072	2073	2074	2075	2076	2077	2078	2079	2080	2081	2082	2083	2084	2085	2086	2087	2088	2089	2090	2091	2092	2093	2094	2095	2096	2097	2098	2099	2100	2101	2102	2103	2104	2105	2106	2107	2108	2109	2110	2111	2112	2113	2114	2115	2116	2117	2118	2119	2120	2121	2122	2123	2124	2125	2126	2127	2128	2129	2130	2131	2132	2133	2134	2135	2136	2137	2138	2139	2140	2141	2142	2143	2144	2145	2146	2147	2148	2149	2150	2151	2152	2153	2154	2155	2156	2157	2158	2159	2160	2161	2162	2163	2164	2165	2166	2167	2168	2169	2170	2171	2172	2173	2174	2175	2176	2177	2178	2179	2180	2181	2182	2183	2184	2185	2186	2187	2188	2189	2190	2191	2192	2193	2194	2195	2196	2197	2198	2199	2200	2201	2202	2203	2204	2205	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254	2255	2256	2257	2258	2259	2260	2261	2262	2263	2264	2265	2266	2267	2268	2269	2270	2271	2272	2273	2274	2275	2276	2277	2278	2279	2280	2281	2282	2283	2284	2285	2286	2287	2288	2289	2290	2291	2292	2293	2294	2295	2296	2297	2298	2299	2300	2301	2302	2303	2304	2305	2306	2307	2308	2309	2310	2311	2312	2313	2314	2315	2316	2317	2318	2319	2320	2321	2322	2323	2324	2325	2326	2327	2328	2329	2330	2331	2332	2333	2334	2335	2336	2337	2338	2339	2340	2341	2342	2343	2344	2345	2346	2347	2348	2349	2350	2351	2352	2353	2354	2355	2356	2357	2358	2359	2360	2361	2362	2363	2364	2365	2366	2367	2368	2369	2370	2371	2372	2373	2374	2375	2376	2377	2378	2379	2380	2381	2382	2383	2384	2385	2386	2387	2388	2389	2390	2391	2392	2393	2394	2395	2396	2397	2398	2399	2400	2401	2402	2403	2404	2405	2406	2407	2408	2409	2410	2411	2412	2413	2414	2415	2416	2417	2418	2419	2420	2421	2422	2423	2424	2425	2426	2427	2428	2429	2430	2431	2432	2433	2434	2435	2436	2437	2438	2439	2440	2441	2442	2443	2444	2445	2446	2447	2448	2449	2450	2451	2452	2453	2454	2455	2456	2457	2458	2459	2460	2461	2462	2463	2464	2465	2466	2467	2468	2469	2470	2471	2472	2473	2474	2475	2476	2477	2478	2479	2480	2481	2482	2483	2484	2485	2486	2487	2488	2489	2490	2491	2492	2493	2494	2495	2496	2497	2498	2499	2500	2501	2502	2503	2504	2505	2506	2507	2508	2509	2510	2511	2512	2513	2514	2515	2516	2517	2518	2519	2520	2521	2522	2523	2524	2525	2526	2527	2528	2529	2530	2531	2532	2533	2534	2535	2536	2537	2538	2539	2540	2541	2542	2543	2544	2545	2546	2547	2548	2549	2550	2551	2552	2553	2554	2555	2556	2557	2558	2559	2560	2561	2562	2563	2564	2565	2566	2567	2568	2569	2570	2571	2572	2573	2574	2575	2576	2577	2578	2579	2580	2581	2582	2583	2584	2585	2586	2587	2588	2589	2590	2591	2592	2593	2594	2595	2596	2597	2598	2599	2600	2601	2602	2603	2604	2605	2606	2607	2608	2609	2610	2611	2612	2613	2614	2615	2616	2617	2618	2619	2620	2621	2622	2623	2624	2625	2626	2627	2628	2629	2630	2631	2632	2633	2634	2635	2636	2637	2638	2639	2640	2641	2642	2643	2644	2645	2646	2647	2648	2649	2650	2651	2652	2653	2654	2655	2656	2657	2658	2659	2660	2661	2662	2663	2664	2665	2666	2667	2668	2669	2670	2671	2672	2673	2674	2675	2676	2677	2678	2679	2680	2681	2682	2683	2684	2685	2686	2687	2688	2689	2690	2691	2692	2693	2694	2695	2696	2697	2698	2699	2700	2701	2702	2703	2704	2705	2706	2707	2708	2709	2710	2711	2712	2713	2714	2715	2716	2717	2718	2719	2720	2721	2722	2723	2724	2725	2726	2727	2728	2729	2730	2731	2732	2733	2734	2735	2736	2737	2738	2739	2740	2741	2742	2743	2744	2745	2746	2747	2748	2749	2750	2751	2752	2753	2754	2755	2756	2757	2758	2759	2760	2761	2762	2763	2764	2765	2766	2767	2768	2769	2770	2771	2772	2773	2774	2775	2776	2777	2778	2779	2780	2781	2782	2783	2784	2785	2786	2787	2788	2789	2790	2791	2792	2793	2794	2795	2796	2797	2798	2799	2800	2801	2802	2803	2804	2805	2806	2807	2808	2809	2810	2811	2812	2813	2814	2815	2816	2817	2818	2819	2820	2821	2822	2823	2824	2825	2826	2827	2828	2829	2830	2831	2832	2833	2834	2835	2836	2837	2838	2839	2840	2841	2842	2843	2844	2845	2846	2847	2848	2849	2850	2851	2852	2853	2854	2855	2856	2857	2858	2859	2860	2861	2862	2863	2864	2865	2866	2867	2868	2869	2870	2871	2872	2873	2874	2875	2876	2877	2878	2879	2880	2881	2882	2883	2884	2885	2886	2887	2888	2889	2890	2891	2892	2893	2894	2895	2896	2897	2898	2899	2900	2901	2902	2903	2904	2905	2906	2907	2908	2909	2910	2911	2912	2913	2914	2915	2916	2917	2918	2919	2920	2921	2922	2923	2924	2925	2926	2927	2928	2929	2930	2931	2932	2933	2934	2935	2936	2937	2938	2939	2940	2941	2942	2943	2944	2945	2946	2947	2948	2949	2950	2951	2952	2953	2954	2955	2956	2957	2958	2959	2960	2961	2962	2963	2964	2965	2966	2967	2968	2969	2970	2971	2972	2973	2974	2975	2976	2977	2978	2979	2980	2981	2982	2983	2984	2985	2986	2987	2988	2989	2990	2991	2992	2993	2994	2995	2996	2997	2998	2999	3000	3001	3002	3003	3004	3005	3006	3007	3008	3009	3010	3011	3012	3013	3014	3015	3016	3017	3018	3019	3020	3021	3022	3023	3024	3025	3026	3027	3028	3029	3030	3031	3032	3033	3034	3035	3036	3037	3038	3039	3040	3041	3042	3043	3044	3045	3046	3047	3048	3049	3050	3051	3052	3053	3054	3055	3056	3057	3058	3059	3060	3061	3062	3063	3064	3065	3066	3067	3068	3069	3070	3071	3072	3073	3074	3075	3076	3077	3078	3079	3080	3081	3082	3083	3084	3085	3086	3087	3088	3089	3090	3091	3092	3093	3094	3095	3096	3097	3098	3099	3100	3101	3102	3103	3104	3105	3106	3107	3108	3109	3110	3111	3112	3113	3114	3115	3116	3117	3118	3119	3120	3121	3122	3123	3124	3125	3126	3127	3128	3129	3130	3131	3132	3133	3134	3135	3136	3137	3138	3139	3140	3141	3142	3143	3144	3145	3146	3147	3148	3149	3150	3151	3152	3153	3154	3155	3156	3157	3158	3159	3160	3161	3162	3163	3164	3165	3166	3167	3168	3169	3170	3171	3172	3173	3174	3175	3176	3177	3178	3179	3180	3181	3182	3183	3184	3185	3186	3187	3188	3189	3190	3191	3192	3193	3194	3195	3196	3197	3198	3199	3200	3201	3202	3203	3204	3205	3206	3207	3208	3209	3210	3211	3212	3213	3214	3215	3216	3217	3218	3219	3220	3221	3222	3223	3224	3225	3226	3227	3228	3229	3230	3231	3232	3233	3234	3235	3236	3237	3238	3239	3240	3241	3242	3243	3244	3245	3246	3247	3248	3249	3250	3251	3252	3253	3254	3255	3256	3257	3258	3259	3260	3261	3262	3263	3264	3265	3266	3267	3268	3269	3270	3271	3272	3273	3274	3275	3276	3277	3278	3279	3280	3281	3282	3283	3284	3285	3286	328
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LATTY SUBSCRIPTIONS.

	£	s.	d.		£	s.	d.
William.....	1	0	0	Foljambe, Miss C.....	4	0	0
.....	100	0	0	Fryer, Mr. and Miss.....	1	0	0
er, Esq.....	50	0	0	Gadd, Mrs.....	100	0	0
es, Esq.	50	0	0	Grimshaw, S., Esq.	50	0	0
eld, Esq.	45	0	0	Gorman, Mr. W.	5	0	0
Esq.	51	0	0	Gorman, Mr. M. H.....	5	0	0
s, Esq.	25	0	0	Greenlees, Mrs.	3	3	0
Esq.....	25	0	0	Greenley, Miss M.	3	3	0
limes.....	20	0	0	Herbert, The Lady	100	0	0
Esq.....	10	0	0	Higginson, Joseph, Esq.....	100	0	0
Esq.....	10	0	0	Healey, William, Esq.....	100	0	0
r.	10	0	0	Hunt, J., Esq.	50	0	0
s	5	0	0	Howarth, R., Esq.....	50	0	0
. J.	5	0	0	Hill, Wm., Esq.	15	0	0
se.	5	0	0	Harper, Wm., Esq.	10	10	0
W.....	5	0	0	Hickey, Mr.	10	0	0
.....	5	0	0	Higham, Mr. & Mrs.	5	0	0
.....	2	10	0	Hall, Elias, Mr.....	3	0	0
.....	1	1	0	Halloran, Mrs.	1	0	0
, Esq.....	100	0	0	Hawkey, Mr.....	1	0	0
s, Esq.	100	0	0	Introvini, Mr. J.	5	0	0
Esq.....	25	0	0	Irlam, Mrs.	4	0	0
Esq.....	20	0	0	Kelly, Mr. Thos.....	5	0	0
Joseph	5	0	0	King, Mr. A. S.	3	3	0
mes	5	0	0	Kellett, Miss M.	1	0	0
J.	5	0	0	Lomax, James, Esq., K.S.G.	1200	0	0
.....	3	0	0	Lee, Daniel, Esq., K.S.G.....	1000	0	0
William	2	0	0	Leeming, Edward, Esq., R.I.P...	500	0	0
.....	1	0	0	Lomax, Countess	10	0	0
William	1	0	0	Lewis, Mr. David.....	3	0	0
M.....	0	10	0	Lee, Mr. C.	3	0	0
E.	0	5	0	Langdon, Mr. George	2	0	0
.....	50	0	0	Lever, Mr. E.....	1	10	0
.....	35	0	0	Lane, Mr. Connor.....	1	0	0
.....	10	0	0	Levi, Mr. James	0	10	0
Mrs., Children of	7	7	0	Murphy, D. T., Esq., K.C.S.G. ..	1000	0	0
.....	5	0	0	Mussalli, J., Esq.,.....	100	0	0
.....	5	0	0	McHale, L., Esq.	50	0	0
.....	1	0	0	McQuade, A., Esq.	50	0	0
f.	1	0	0	McDonough, J., Esq.	25	0	0
rge, Esq.	10	0	0	Mart, J. F., Esq.....	25	0	0
. G. P.	5	5	0	Meyers, Mrs.	5	0	0
Joseph.....	5	0	0	Murphy, Mr. M.	5	0	0

Marwood, Mr.	5	0	0	Shedden, Miss M.	1	0	0
McCann, Mr. J.	2	0	0	Smith, Miss	0	10	0
McQuinn, Miss	1	0	0	Yardford, Sir H. De Barr.	1000	0	0
McGill, Mr. J.	1	0	0	Townsend, Colonel.	200	0	0
Moohan, Miss.	1	0	0	Trafalder, The Lady Annette	50	0	0
Macourtney, Mr. M. A.	0	10	0	Thomas, Miss.	10	0	0
Mather, Mr. F.	0	10	0	Trafalder, Miss De.	5	0	0
McRadnor, Mr. T.	0	10	0	Thompson, Mr. James.	5	0	0
McKinley, Miss.	0	5	0	Turley, Mr. G.	2	0	0
Noble, Dr., Esq., M.D.	25	0	0	Urquhart, Miss E.	1	1	0
Nicholson, Edward, Esq.	21	0	0	Wilson, R. M., Esq.	250	0	0
O'Neill, M., Esq.	300	0	0	Witham, J. S., Esq.	100	0	0
O'Reilly, J., Esq.	20	0	0	Weld, John, Esq.	30	0	0
O'Halloran, Mr. D. A.	3	0	0	Wadsworth, Ed., Esq.	5	0	0
O'Garr, Mr. J.	2	0	0	Walker, Mr. Thomas	5	0	0
Polding, Mrs. John	50	0	0	Wilson, Mr. G.	1	0	0
Polding, H., Esq.	25	0	0	Woodroffe, Mr. J.	0	10	0
Parkinson, T., Esq.	20	0	0	Yates, Robert B., Esq.	20	0	0
Pozzi, Mr.	5	0	0	Zannetti, Mr. J. V.	5	0	0
Ramsden, Mrs.	200	0	0				
Ross, Edward, Esq.	100	0	0				
Ryan, Mrs.	50	0	0				
Ramage, Miss	20	0	0				
Rockliffe Brothers	10	0	0				
Riley, Mr. R. F.	5	0	0				
Radcliffe, Mr. D.	5	0	0				
Richardson, Mr. G.	3	10	0				
Roberts, Mr. T.	1	0	0				
Rodway, Mr. B. J.	0	10	0				
Ryan, Mr. M.	0	10	0				
Shakeshaft, R., Esq.	50	0	0				
Stonor, C. J. Esq.	37	10	0				
Shoo, G. Archer, Esq.	10	0	0				
Sandy, T. G., Esq.	5	0	0				
Stone, W., Esq.	5	0	0				
Sweeny, Mr.	2	0	0				

BALANCE SHEET.

VERY REV. CANON KERSHAW in Account with the *Safford Diocesan Seminary Building Fund,*
on 15th March, 1875.

1875.	Dr.	£	s.	d.	1875.	Cr.	£	s.	d.
March.—To Amount, Collections from Churches, Chapels, Convents, and Associations, as per list. . .		1456	3	10	March.—By Cash paid Builders.....		11676	19	1
„ Clerical Donations, as per list ..		3493	6	4	„ „ Clerk of Works		247	12	2
„ Laity Donations, as per list.....		8142	18	0	„ „ Architects, and for Heating Apparatus, {		1377	2	3
„ Anonymous Donations, as per list.....		80	14	10	Asphalting, &c.....				
„ Sale of Pastorals, &c.		18	11	9	„ Travelling Expenses, {		48	2	7
„ Interest allowed by Bankers ..		206	2	7	Printing, Postage, and Sundries				
					„ „ in Treasurer's hands		13349	16	1
							48	1	3
							<u>£13,397</u>	<u>17</u>	<u>4</u>

N.B.—The above lists contain the sums actually paid. Some promises are still partially due, and a few have yet entirely to be fulfilled.

Should any accidental errors be detected in the names or amounts herein printed, it is respectfully requested that the correction be sent to me *at once*, in order to secure attention for another Report to be published next month—provided the generosity of the friends of Ecclesiastical Education shall have by that time subscribed the sum still needed.

JOHN CANON KERSHAW, *Treasurer,*
BARTON-ON-IRWELL.

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A LETTER
ON THE
O'CONNELL CENTENARY.

BY
HERBERT,
BISHOP OF SALFORD.



SALFORD: M. LEEMING, CHAPEL STREET.
MANCHESTER: T. WALKER, OLDHAM STREET.
LONDON: BURNS & OATES, 17, PORTMAN STREET.

A LETTER
TO THE CATHOLICS OF THE DIOCESE OF SALFORD, -
ON THE O'CONNELL CENTENARY.

BISHOP'S HOUSE, SALFORD,
JULY 29TH, 1875.

MY DEAR PEOPLE,

I cannot allow the celebration of the O'Connell Centenary to pass by without giving some expression to the cordial feelings with which we, Catholics of the Diocese of Salford, whether of English or Irish descent, associate ourselves on this occasion with the Clergy and people of Ireland. It is not a political, still less a mere secular celebration that engages our attention. It is a public and national commemoration of the signal benefits, religious as well as civil, obtained for the Catholics of these kingdoms through the efforts of the greatest Catholic politician that this Empire has seen since the so-called Reformation.

If the Catholics of Ireland are grateful, the Catholics of England also are grateful to O'Connell. Had they been left to themselves in their isolation, like grapes left in the vineyard after the vintage has been gathered and crushed in the wine press, the Catholics of England might still be suffering in the chill and blighting atmosphere of legal proscription. Had they been left to themselves, they had been powerless to break down that massive wall of civil disabilities which had been built up around them during three centuries for the purpose of shutting them out for ever from their just and inalienable rights. But they profited by the power and skill of O'Connell, entered through the breach which he forced, and obtained the Emancipation which he won. They are still duly grateful to him and his countrymen, without whose efforts their own would have been fruitless.

At the time when O'Connell began life, twenty-four Penal laws were in force; by the time of his death, and chiefly through his instrumentality, they had been nearly all either repealed, or reduced to a dead letter. But dearer to his heart than civil liberty, was the Religious liberty of the Catholic Church. His whole career was in complete agreement with the dictum of our own great Archbishop of Canterbury, St. Anselm, that "*God loves nothing better on earth than the liberty of His Church.*" Rather than jeopardise this liberty, rather than barter the discipline of the Church by granting to a non-Catholic State any power whatever in the nomination of Catholic Bishop

O'Connell declared himself ready to forego emancipation altogether and to suffer persecution for centuries. "Let us be emancipated," he cried, "as our forefathers desired, that is, as Catholics, or not at all." For years he stood out almost alone against the *Veto* in opposition to large numbers of the Catholic aristocracy and gentry of both Islands. "Fear nothing," he said, "*yield nothing*; with patience and perseverance, you shall win your civil liberty, and this without sacrificing a particle of the Religion of your forefathers."

It is gratifying to mention that the history of the period records that the Catholics of Manchester were true to the highest line: they sought the advice of the immortal Milner, who fought almost single handed the battle in England against the *Veto* which O'Connell fought in Ireland; they petitioned Parliament and publicly declared themselves unwilling to accept any other than "*unqualified* emancipation."

O'Connell's love of liberty was no mere sentiment. It was rooted in his soul with his Faith and grew out of his religion. The people, he again and again declared, are to be regenerated and set free not by philosophy but by Religion: and he ever steadily refused to hold communication with Republicans and others who placed liberty on any other basis than that of Religion. "Men of Clare," he exclaimed, "you are aware that RELIGION IS THE SOLE FOUNDATION OF ALL LIBERTY. You have triumphed because the accents of those lips which have just achieved the freedom of our country had previously ascended in prayer to the throne of God."

"Wherever," says a contemporary observer, "Catholic rights were to be asserted, Catholic wrongs redressed, or Catholic character vindicated, there in the first rank, and often alone, was to be found O'Connell, the intrepid and incorruptible defender of his country's rights."

After the first years of O'Connell's public life were passed, we behold him during the whole of the remainder of his active and untiring career leading the life of a devout and practical Catholic. It is well that men engrossed in the excitement of public life or absorbed in the pursuit of professional or private business should remember that the most active and exciting occupations are compatible with practical faith and piety, and that without these, their lives, otherwise however brilliant, will be esteemed as failures by God and by His Church.

During this busy period of his life, every morning, when possible, O'Connell used to be present at the Holy Sacrifice of the Mass; for many years he was a weekly communicant; and such was his zeal and love for the Blessed Sacrament that he wrote a tract or treatise in its defence.

His love of our Blessed Mother was of the most tender and child-

under her special protection : and every public undertaking in which he engaged he consecrated, together with himself and all his efforts, to the same Immaculate Virgin, whom he delighted to call "the DESTROYER of all heresies," and "the MOTHER of the people." He was particularly attached to the *Angelus*, the *Memorare*, the Litany of Loreto, and the Rosary.

He was in the constant habit of meditation, and in his latter years no book was dearer to him than St. Alphonso's *Preparation for Death*. His own copy of it was found thumbed and marked on nearly every page. Perhaps there are no meditation books better adapted to the wants, to the mind and heart of the English and Irish people than those various, simple, practical and tender meditations which were composed for the people by that great modern Doctor of the Church, S. Alphonso de Liguori.

But no man is a practical Catholic who is not a faithful and obedient child of the Holy See. Hence we may expect to find this characteristic also in O'Connell's life ; and it is not hard to find. When on one occasion some of those, who spent their lives in trying to blacken his name and impugn the purity of his motives, questioned his loyalty to the Vicar of Christ, he wrote at once these memorable words :

"I venerate in every respect the authority of the Holy See. I trust indeed (for I know myself) that there is not in the Church a single individual who pays to the Apostolic Chair more sincerely and cordially than I do that submission in the largest acceptance of the word, which the Catholic Church requires from her children. I have never uttered, and hope never will utter one word inconsistent with the most implicit obedience to it. My heart is attached to the Centre of Unity, with the most ardent desire of never departing from it in thought, word, or action. And should it happen that I err in the opinions I may express, I hope they may be interpreted according to my avowed sentiments, for MY SUBMISSION TO THE AUTHORITY OF THE CHURCH IS COMPLETE, ENTIRE, AND UNIVERSAL." In perfect conformity with this profession were the pathetic words of his last will and testament—"My body to Ireland, my heart to Rome, and my soul to Heaven."

Closely allied to this, his love for the Vicar of Christ, or rather springing out of it, as waters from their natural fountain head, was his respect and love for the Clergy. He was not one of those who boasted of his loyalty to the Holy See in order to cover an attitude of disobedience to Bishops and disregard for Priests. He often had to suffer at the hands of members of the Clergy, but even then he worshipped their office, revered their authority, and was always associated with them.

"I believe," he wrote to a friend, "there exist few men who are further than I am from the thought of abusing or calumniating the Priests of the Holy See."

"sentiments of veneration with which a Priest inspires me. You might laugh at me, perhaps, were I to tell you that I carry almost to superstition this respect for the sacred office; but the fact is, that on this subject I am not master of myself. I have never known a single person to prosper in this world who had treated the ministers of the Altar in an unbecoming manner. On such, even in this world, there hangs a curse."

He was always happy to have a Priest by his side, and on the most public occasions, when others would have temporised, he showed no sign of human respect, but declared that he felt strengthened and honoured by the presence of the Priest of God.

O'Connell entertained an intense horror of all Secret Societies. It is true that in his youth he had been a Freemason, but as he afterwards told the world, as soon as he learnt that Freemasonry was condemned by the Church, he entirely renounced all further connection with it. Again and again he denounced "the criminality and the folly" of engaging in any Secret Association. "These Societies," he said, "are especially condemned by your Clergy—your beloved, your intelligent, laborious and pious Clergy. You cannot possibly disobey their voice, or neglect their counsels. You ought to know well that they have no other interest but yours—no other object in view than your temporal and eternal happiness." He held that Secret Societies were engines invented by Satan, that they are not blessed by God, and cannot be beneficial to mankind. His belief, on the other hand, in the power of *candour* and *truth* was a part of his very nature; no rebuff, no delay, no disappointment could destroy or even shake this conviction. "Candour and truth," he said, "have in them a reviving principle and returning again and again to the contest they must ultimately prevail. I rely, therefore, on the *force of the truth* as the means of overcoming English prejudice."

The right of political and popular agitation is inherent in every form of truly popular Government, that is, in Governments in which, like our own, the people make their own laws. It has its recognised and proper place and influence. Its Constitutional limits are thoroughly understood amongst us from the growth and tradition of long experience; and O'Connell never exceeded them.

But very different from the spirit of popular agitation must be the spirit and bearing of the Catholic layman, though ever so able and influential a Statesman, in his attitude towards the Government of the Church. Her Constitution and form of Government are of Divine Origin and Institution, and were symbolized by her Founder under the perfect image of the Shepherd and his Flock. Her laws and discipline are formed not upon the popular vote, but by Divinely commissioned Pastors whose office is to "guide," to "feed," to "govern," to "set in order," and to "watch as having to give an account of your souls." Consequently popular agitation and intrusion into the Government of

condition in Catholic laymen as an apathetic renunciation of the right of popular agitation in politics would be in citizens under a civil form of Government which is based on the suffrages of the people. It would be a sign of spiritual disease and a proof of the decay of Faith. O'Connell did not, like some ill-instructed Catholics, confound the two systems of the Spiritual and Civil Governments. He knew his place under each. The Divine and the human Orders required of him the fulfilment of distinct duties, duties differing in kind and character. He cheerfully and boldly accepted the obligations of each, and the spectacle was a frequent one of the great political Agitator, the popular leader, whose struggles for liberty shook the very Empire, becoming at once obedient and docile as any lamb of the Flock, in whatever pertained to the jurisdiction and decision of his Bishop. The Champion of freedom, the Liberator of his people gloried in calling himself, as in truth he was, "a faithful and obedient child of Mother Church."

While versed in all the arts of political organisation and justifiably pushing constitutional agitation to its utmost limits in search of liberty and justice, he uncompromisingly condemned and denounced rebellion and the use of physical force. "The man," he used to say, "who resorts to physical force for redress is undeserving 'of liberty'"; "he who violates the law is a traitor to his country"; "He who preaches insurrection is laying a snare to entrap you. Shun him, arrest him, give him up"; "Every hope of Ireland's liberty 'will perish on the day she resorts to physical force'"; and again, he used to exclaim, "submit, but petition; obey, but demand justice; 'be loyal subjects, but renounce not the rights of man'; and again, 'nothing can be politically right which is morally wrong.'" It was thus that O'Connell taught his countrymen and the world that true liberty must be planted in law and religion: any other, though it bear the name of liberty, is but license and must end in anarchy and self destruction.

Lastly, while so many thousands of my Flock have undertaken for the love of God and of their immortal souls to form themselves into a Crusade of prayer and mortification against the prevalent vice of intemperance, it will interest many of them if I point out that on occasion of the famous Waterford and Clare elections when thousands and thousands of their countrymen came together to meet and listen to and support O'Connell, he urged upon one and all of them to take a total abstinence pledge; and it is recorded that they not *only took it but faithfully kept it during the whole of those elections.*

And, now, to conclude these brief references to O'Connell's life and character. If any stranger to the History of Catholics in this

thus pointedly to a celebration taking place in Ireland, and dwells in detail upon the memory of the great Irish Champion of our liberties, I would answer him that it is not so much because more than half of my flock is of Irish birth, as because the whole of my flock is a debtor to the career of O'Connell. I would tell him that it is good for us all to dwell upon the memory of the great Catholic Champions who have been known and loved in our own day, so that the practical lessons which their lives contain may be recognised and learnt by the living, and handed down to their children.

Some organs of the public press in this country, not understanding the relation in which the life of O'Connell stands towards the civil and public modern life of Catholics, have criticised the course pursued by the Lord Mayor of Dublin in sending invitations for the Centenary to so many Bishops and Catholic leaders in foreign lands, as though being foreigners in land and language they were foreigners also in thought and feeling and had been in no wise affected, even indirectly, by the influence of the career of O'Connell. And it has been publicly noted that though invited, many of these distinguished foreigners have declined to come. This, however, can be reckoned as no sign of apathy or difference as to the principles which are being honoured in the person of O'Connell; for even here in England, near as we are to Ireland, it will happen that many Bishops, like myself, may be hindered by pressing duties, or circumstances over which they have no control, from accepting an invitation by which they have felt honoured, and they may also feel that a personal participation in popular festivities cannot be regarded as the test of *their* sympathy and goodwill. But the ample justification of the course wisely and considerately pursued by the Lord Mayor, and the reason of the hearty recognition with which it has been everywhere acknowledged by Catholics, may be gathered from words addressed, years ago, to O'Connell himself in the name of the Catholics of France, by the then illustrious Count de Montalembert. O'Connell's public career had closed: he was journeying to Rome to throw himself at the feet of the Vicar of Our Lord, and to pray at the Shrine of the Apostles before he died. As he passed through Paris, a deputation from the Catholic Committee waited upon him and addressed him through their leader in the following words:—

"We are come to tender to you the affectionate and respectful
 "homage we owe to the man of the age, who has done most for the
 "dignity and liberty of mankind, and especially for the political
 "instruction of Catholic nations. We admire in you the man who
 "has accomplished the noblest achievement that can be given to man
 "to conceive in this world—the man who, without shedding a drop of
 "blood, has reconquered the nationality of his country and the political

"only Irish,—it is Catholic. Wherever Catholics begin anew to practice civic virtues, and devote themselves to the conquest of their legislative rights, after God, it is your work. Wherever religion tends to emancipate itself from the thralldom in which several generations of sophists and bigots have placed it, to you, after God, it is indebted."

I will not comment on these words, or draw out the fulness of their meaning. It would carry me beyond the limits of a brief circular, and the theme may be left to others. Rather than this, I will leave you with the brief but pregnant words spoken by Pius IX. in an audience which has been reported. They will best describe the Sovereign Pontiff's appreciation of the life and career of Daniel O'Connell. The Holy Father called him "the great champion of the Church—the father of his country—the glory of the Christian world"; and his Holiness added that he "desired that his career should be celebrated and made known to the world, because it had ever been open in the face of Heaven, had ever stood firm for legality and had nothing to hide; and it was this with his unshaken fidelity and reverence for Religion that had secured his triumphs."

And now I will invite you to take part in an act of charity, which may still be the most acceptable offering that we can make for the departed hero. Knowing how strict and severe is the searching Judgment of God, and how terrible and oftentimes how long are the penalties endured in Purgatory by many who have passed out of life in God's grace, a High Mass *de Requiem, Coram Pontifice*, for the repose of the soul of DANIEL O'CONNELL, will be sung in the Cathedral of Salford, on Monday, August 9th, at eleven o'clock, to be followed by a grand *Te Deum* for the Blessings granted through his instrumentality, and during the century which has ensued since his birth.

As very considerable expenses will be incurred in the celebration of the Centenary in Dublin, and as there may be many in our various missions who may desire to take some part, however small, in defraying them, I would beg of the Clergy to receive such offerings as may be brought to them for that purpose, and to make known that all such donations may be forwarded to Canon BEESLEY, at the *Cathedral*; to Canon TOOLE, D.D., at *S. Wilfrid's*; to Canon CANTWELL, at *S. Patrick's*; to Canon WILDING, at *S. Augustine's*; and to Canon SHEEHAN, at *S. Chad's*; or to the Rev. C. J. GADD, *Bishop's House*.

I beg the Rectors of our Missions to be good enough to read this letter to their Congregations on Sunday next, August 1st.

Wishing you every grace and blessing,

I am,
My dear People,
Your faithful and devoted servant,

THE GREAT JUBILEE MISSION.

BISHOP'S HOUSE, SALFORD,
Nov. 10TH, 1875.

REV. DEAR FATHER,

The Great Jubilee Mission will begin simultaneously in twenty Churches in Salford and Manchester, on Sunday fortnight, November 28th, and will close on the Fourth Sunday of Advent, December 19th.

1. Announce these tidings of salvation to all your people; announce them from the pulpit and in the Confessional; announce them at every Mass on the two following Sundays and at every service: announce them in your visitation of the sick; announce them from house to house. As faithful stewards of the Grace of God, as shepherds in the place of Jesus Christ bring home this saving intelligence to every family within your district. The effect of the Mission in rousing your people, in bringing sinners to repentance, in saving those who are at present lost to the Church and to God, is in a great measure in your hands. The experience of other large towns in England has proved to demonstration that in those Parishes where the local Clergy have been indefatigable before the Mission began in visiting their flock and beseeching them to hasten to the Mission as to a Fountain of Life, the fruits of their labour have been rich and abundant. And on the other hand, in those Parishes where the Clergy have been careless and remiss, or where they have spared themselves, the results have been comparatively small and insignificant. The sheep know the voice of their Shepherds and will follow them to the Fountain.

2. Next call upon the Religious Communities in your district, if there are any, to pray for the success of the Mission. Summon the good and faithful servants of God whom you have always round about you in your Church, summon them to help you in announcing the

coming season of salvation. Ask every family to pray for the same intention. In a few days you will receive some little hand notices, or fly-leaves, to be distributed by the School Children, or by any other agencies you may have, to every family in your Parish.

3. It is greatly to be desired that the people should be urged to attend the Mission in their own Church, and not to run about from curiosity or fancy to other Churches, which ought to require all their accommodation for the people of their own Parish. The names of the Religious Orders or Congregations giving the Mission in the different Churches will be announced, but the names of particular Fathers will not be advertised.

4. The Rectors will be pleased to provide the requisite accommodation for the Fathers, as they have always gladly done on former occasions, and temporary Confessionals in sufficient number for all the Confessors. These temporary Confessionals may be made one-sided. It will be necessary that the local Clergy should assist the Missioners every night in the Confessionals on account of the great number of our people; and that as hunters after souls they should assist them during the day in seeking out the sick, the forgotten, and the lost.

5. It is desirable that Priests should request their regular penitents to make a change of Confessor once during the Mission.

6. During this Mission speak to the Fathers respecting the Confraternities which exist in your Parish. Ask them to assist you in re-inspiring them with a new life and vigour, if they have languished. It is, generally speaking, better to revive old Confraternities, where their organization exists, than to create new ones. The novelty of a new Confraternity soon wears off, and there will be the danger of adding another feeble and broken down organization to those of the past, if such happen to exist among you. On the other hand, it is quite possible that there may be so many Confraternities in a Parish as that they weaken and almost destroy one another. In such cases it may be desirable, in order to produce a better and more vigorous life, to amalgamate several into one. Before, however, proceeding to this measure it will be necessary to

inform me of your proposal and to obtain permission for it, if such Confraternities have been canonically erected.

7. The Mission is a grace, sent not only to Catholics, but to those who are not of the fold. These also we must gather in, that there may indeed be one Fold and One Shepherd. Remember that we are sent to all, that we are debtors to all for whom Jesus Christ shed His Precious Blood. Raise up Jesus Christ in His Truth and in His Charity before the eyes of all, as we possess Him in the Catholic Church alone, and when you shall thus raise Him up with His outstretched and bleeding Hands He will draw all whom He has chosen to Himself.

Wishing you and your people every grace and blessing,

I am, Rev. dear Father,

Your faithful and obedient Servant,

✠ HERBERT, BISHOP OF SALFORD.

P.S.—Though this great Mission concerns directly only Salford and Manchester, I forward this letter to the Clergy of the entire Diocese and to the Religious Communities, in order to obtain the assistance of their prayers for this important and large portion of the Flock.

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INVITATION

TO THE

GREAT JUBILEE MISSION

OF SALVATION.

MY DEARLY BELOVED CHILDREN OF SALFORD
AND MANCHESTER,

Our Lord Jesus Christ holds out to you an extraordinary grace. In mercy and love He is bringing some sixty good and experienced Missioners of different Religious Orders and Congregations to spend three weeks among you to labour for your salvation. "Behold," He says, "I stand at the door and knock." Yes, He stands at the door of your house and of your heart, and He knocks. He knocks as you read these words; He will knock until you open your heart to Him. He is come to summon you to the Mission—to summon you to listen to the Divine Word which is "living and effectual and more piercing than any two-edged sword." This Divine Word of salvation will be spoken to you every night in every Catholic Church in Salford and Manchester from Sunday, November 28th, to Sunday, December 19th, as well as at other times each day.

O beloved children, are there not thousands among us lost in sin, lost to the Church, lost to God—and on the eve of being lost for eternity?

How short and uncertain is life!—how near is death!—how terrible to be cut off for eternity in sin and forgetfulness of God!

This Mission is the time of grace, the hour of salvation for thousands. Come then to the Mission—come to Jesus; His loving Heart is open; it yearns to receive you. It pleads with you, and declares that "if your sins be as scarlet they shall be made white as snow, and if they be red as crimson they shall be made white as wool." He is full of mercy and pardon, and demands only a WILLING HEART—"If you be WILLING to hearken to me, you shall eat the good things of the land; but if you WILL NOT, the sword shall devour you because the mouth of the Lord hath spoken it." (Is. i.)

This Mission and Jubilee will be for many the last opportunity they will ever have. It may be YOUR last opportunity. As you love your own soul and your Blessed

Redeemer, as you desire a happy eternity, see that you despise it not.

1st. Pray for light to SEE your duty and the truths of salvation. Without prayer you will not obtain the heavenly light. He who has not the light is in darkness. Say the prayers at the end of this Invitation, at home with your family every night, or some other prayers, such as the Rosary of the Blessed Virgin Mary, for the success of the Mission.

2ndly. Resolve to attend regularly every day to the Mission given in your own Church. The Fathers who preach in YOUR Church are sent especially to YOU. God will speak through their lips His message to your soul. Be faithful and regular. Resolve to make as good a Confession and Communion as though these were to be the last of your life.

3rdly. Remember that you are bound to help your neighbour, if he needs help. You are bound to do so by charity, perhaps also by justice. Thousands of poor, blind, famished and perishing souls will be eternally lost if their brethren do not help them by persuading and encouraging words to attend to their salvation. Say not, like the wicked Cain, "Am I my brother's keeper?" Yes you are—you are bound to keep your brother from sin and from death, if you can possibly do so. What answer will you make to the Good Shepherd when He shall say, "The voice of thy brother's blood crieth to me from the earth?"—what answer will you make when He shall ask you, Where are the souls, the beautiful souls, whom you ought to have brought to salvation? Where are the souls of your children, of your brethren and of your friends, whom you might have saved but would not from want of care, from want of zeal, from want of love?

4thly. Let each one, for the love of God, who has an old, sickly, or bedridden person in the house, or who knows of one in the neighbourhood, write down his name and address and give it to one of the Clergy of the Parish, or to one of the Missioners, so that one of them may go to that person, if possible, and give him the blessing of the Mission.

Lastly. Remember that the most Precious Blood of Jesus was poured out for all. Invite then to the Mission those

lovingly and patiently seeks the lost sheep of the House of Israel; He yearns for their salvation. Help Him to find them, help Him to carry them home. He will reward you in eternity for every effort you make, for every step you take in order to help Him as the messengers of His love in time.

Wishing you every blessing,

I am, my dear Children,

Your faithful and devoted Servant and Father,

✠ HERBERT, BISHOP OF SALFORD.

Nov. 18th, 1875, Bishop's House, Salford.

THE JUBILEE.

We hereby appoint that the conditions for gaining the Jubilee in Salford and Manchester during the Mission shall be—

1st.—Confession and Holy Communion.

2nd.—Attending for fifteen days the Mission (at least once a day) in their own Church, or in the Chapel-of-Ease in their district, and there praying (1st) for the prosperity of the Church and of the Apostolic See, (2nd) for the extirpation of heresies, the conversion of all who are in error, for the peace of all Christian people, and (3rd) according to the intentions of His Holiness.

✠ HERBERT, BISHOP OF SALFORD.

THE MISSION WILL BE PREACHED IN

The Cathedral (Salford)	By the	Vincentian Fathers.
S. Alban's	"	Franciscan Fathers.
S. Alphonsus'	"	Redemptorist Fathers.
S. Aloysius'	"	Passionist Fathers.
S. Ann's (Ancoats)	"	Passionist Fathers.
S. Ann's (Fairfield)	"	Passionist Fathers.
S. Ann's (Stretford)	"	Franciscan Fathers.
S. Augustine's	"	Fathers of Charity.
S. Chad's	"	Redemptorist Fathers.
S. Edmund's	"	Redemptorist Fathers.
S. Edward's	"	Fathers of Charity.
The Holy Child (Ann Street, Adelphi) ..	"	Vincentian Fathers.
The Holy Ghost and S. Cuthbert's }	"	
(Withington)	"	Franciscan Fathers.
The Holy Name	"	Jesuit Fathers.
S. Joseph's	"	Jesuit Fathers.
S. Laurence's (Westminster-st., Chester-rd.)	"	Redemptorist Fathers.
S. Mary's	"	Passionist Fathers.
S. Michael's	"	Redemptorist Fathers.
Mother of God's (Pendleton)	"	Passionist Fathers.
Mount Carmel (Sussex Street)	"	Vincentian Fathers.
S. Patrick's	"	Redemptorist Fathers.
Church of the Patronage of S. Joseph }	"	
(Craven Street)	"	Passionist Fathers.
S. Peter's	"	Passionist Fathers.
S. Wilfrid's	"	Redemptorist Fathers.
S. William's	"	Redemptorist Fathers.

The Evening Service will be at Half-past Seven in all the Churches week days; at half-past Six on Sundays. The hours of the Day

PRAYERS WHICH MAY BE RECITED TO OBTAIN A GREAT BLESSING UPON THE MISSION.

INVOCATIONS OF THE PATRONS OF THE CATHOLIC
CHURCHES IN SALFORD AND MANCHESTER, AND OF
THE FOUNDERS OF THE RELIGIOUS ORDERS AND
CONGREGATIONS ENGAGED IN GIVING THE MISSION.

God the Father of Heaven.	Have mercy on us.
God the Son, Redeemer of the World.	Have mercy on us.
God the Holy Ghost.	Have mercy on us.
Jesus, Son of the Living God.	Have mercy on us.
Jesus, Son of the Virgin Mary.	Have mercy on us.
Jesus, Holy Child.	Have mercy on us.
Jesus, whose name is called Wonderful.	Have mercy on us.
Holy Mary.	Pray for us.
Mother of God.	Pray for us.
Our Lady of Mount Carmel.	Pray for us.
S. Joseph, our Patron	Pray for us.
S. Michael.	Pray for us.
S. Peter.	Pray for us.
S. John.	Pray for us.
S. Ann.	Pray for us.
S. Alban.	Pray for us.
S. Augustinc.	Pray for us.
S. Patrick.	Pray for us.
S. Wilfrid.	Pray for us.
S. Cuthbert.	Pray for us.
	S. Chad. Pray for us.
	S. William. Pray for us.
	S. Edmund. Pray for us.
	S. Edward. Pray for us.
	S. Laurence. Pray for us.
	S. Francis. Pray for us.
	S. Ignatius. Pray for us.
	S. Aloysius. Pray for us.
	S. Vincent of Paul. Pray for us.
	S. Alphonsus. Pray for us.
	S. Paul of the Cross. Pray for us.
	All ye Holy Angels. Pray for us.
	All ye Saints of God. Pray for us.
From the spirit of indifference and all hardness of heart.	Lord Jesus deliver us.
From an unprovided death.	Lord Jesus deliver us.
That Thou wouldst conduct us to true penance.	Hear us, O Lord.
That we may forgive all our enemies.	Hear us, O Lord.
That we may avoid the great occasions of sin.	Hear us, O Lord.
That we may worthily approach the Holy Sacraments.	Hear us, O Lord.
That many thousands may be converted to Thee.	Hear us, O Lord.
Lord Jesus hear us. Lord Jesus graciously hear us.	

LET US PRAY.

O God, who manifestest thy Almighty power chiefly in pardoning and showing mercy, increase thy goodness towards us ; that having recourse to thy promises we may be partakers of thy heavenly blessing. Through, &c.

O Almighty and Eternal God, who, in the abundance of thy goodness, exceedest both the merits and requests of thy suppliants, pour forth thy grace upon us ; and both pardon what our conscience feareth, and grant such blessings as we dare not presume to ask. Through, &c.

O Almighty and Eternal God, grant us an increase of faith, hope, and charity ; and that we may deserve what thou promisest, make us love what thou commandest. Through, &c.

O Almighty God, Father of Mercies, who hast ordained that men shall be saved by one only true Faith, look mercifully upon this country ; dispel the darkness with which heresy has overshadowed it, and make the light of Truth to shine upon its children that they may return with joy into the bosom of our holy Mother the Church. Through Christ our Lord.—Amen.

Catholic Union Papers.

No. IV.

SOME ACCOUNT

OF THE

Catholic Working Men's Union in France.

BY

WILLIAM SAMUEL LILLY, ESQ.,

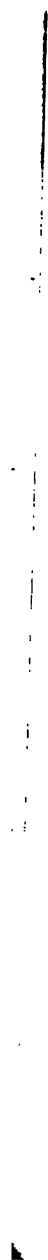
OF THE INNER TEMPLE, BARRISTER-AT-LAW,

SECRETARY TO THE CATHOLIC UNION OF GREAT BRITAIN.

Reprinted from the "Month and Catholic Review" of December, 1875.

LONDON: BURNS AND OATES.

Price Sixpence.



*The Catholic Working Men's Union in France.**

I.

THE great question which, under many forms, is everywhere being asked with daily increasing emphasis is—Shall society be Christian? The question, indeed, is not a new one: it was asked in the first centuries of our era, of “the old, decayed, and moribund world into which Christianity had been cast,” and received an affirmative answer. Thenceforth, for some thousand years, the religion of Jesus Christ supplied the standard by which men reckoned, the principles by which human life was regulated, in all its relations, and “Christendom” was the true description of the new civilization. Four hundred years ago, the ages of faith drew to their close, and since then, Protestantism, obeying the necessary laws which regulate the growth and explication of ideas, has put forth its developments. The principle of scepticism is as fruitful in negations, as the principle of faith is, in dogmas and pious beliefs. The arguments which were employed in the sixteenth century against a few Catholic doctrines, are as applicable against every point of Christian teaching. And they have been unsparingly applied. The age of what may be termed “orthodox” Protestantism, was succeeded by an age of quiet doubt, which, in its turn, has given way to an age of bitter, aggressive unbelief. And now the Protestant populations are brought face to face with the inquiry, “Are we Christians?” They who sit in the seats of Luther and Calvin have logically carried out the work of the “Reformers.”

Who shall dare

“I believe in God” to say?

Faust asks in Goëthe's great drama: and the answer he would receive at Geneva or Bonn would assuredly be, at best,

A mocking play

A sarcasm on the asker.

* The notes from which this paper has been written, served as the materials for a speech, delivered before the General Committee of the Catholic Union of Great Britain at Willis' Rooms, on the 16th of November, 1875.

2 *The Catholic Working Men's Union in France.*

But the effects of the principles of "free thought" are not confined to the regions of theology, nor to the geographical limits of Protestantism: they extend throughout the world, and everywhere not only close the heavens to men, but darken earth. The political, social, and moral revolt, which is called Revolution, is but the natural sequence of the religious revolt which is called the Reformation—the second act in the same great drama: the negation of authority is of the essence of both movements. The rejection of the divine claims of the Catholic Church is surely, if slowly, followed by the effacement of the idea of God, and then, the sanctity of marriage, with all that it involves, and the stability of governments, are doomed. "Atheism," it has been well remarked, "is near akin to democracy."¹ Modern society rests upon the foundation of Christianity, and the overthrow of the edifice is the inevitable consequence of the destruction of the foundation. It is by no accident that priests and kings are equally under the ban of the Revolutionists of '91, and of the Garibaldians of to-day. "The state of society in which we live," wrote Shelley, "is a mixture of feudal savageness and imperfect civilization. The narrow and imperfect morality of the Christian religion is an aggravation of these evils. . . . Chastity is a monkish and evangelical superstition. . . . A system could not have been devised more studiously hostile to human happiness than marriage. . . . In fact, religion and morality, as they now stand, compose a practical code of misery and servitude."² The true spirit of the Liberal movement³—or, as the phrase is on the Continent, the Revolution—with which he so strongly sympathized, was never more fully caught than by this highly gifted and most unhappy person: its utter impatience of restraint, whether of religion, morality, or law, has never been more clearly expressed.

¹ Carlyle, *Past and Present*, p. 238. So Montesquieu: "De l'idée que Dieu n'est pas, suit l'idée de notre indépendance, et de l'idée de notre indépendance suit celle de notre révolte." See Nicolas' *La Révolution et l'Ordre Chrétien*, p. 33, where this thought is well worked out. I understand Mr. Carlyle to use the word "Democracy" to denote the unchecked domination of the numerical majority—the unqualified and absolute sovereignty of the masses—a doctrine equally un-Catholic and un-Christian with that of "The right divine of kings to govern wrong."

² Notes to *Queen Mab*.

³ It will, of course, be understood that in this paper the terms "Liberal" and "Liberalism" are used in their Continental sense, and without the slightest reference to the party politics of this country.

In proportion as this spirit has prevailed, the work of Christianity has been undone, and a return has been made to the state of things, which the religion of Jesus Christ found in the world and overthrew.

Les jours sont revenus de Claude et de Tibère,

wrote one of the sweetest and saddest of French poets forty years ago. The retrogression of human society has increased steadily since then. The frightful and most significant fact, in these days, is, that the anti-Christian movement receives the sympathy and support of many, who, in other times, would almost certainly have been counted among "men of good will." Principles are now carried to their legitimate conclusions with uncompromising thoroughness, and earnest men, who will not submit to the divine authority of the Church, find themselves forced into active hostility to her. Hence it is, that persons, not only of the loftiest position, the highest culture, but also of stainless life, and of undoubted personal piety, do not shrink from the contamination of an alliance with unscrupulous doctrinaires whose "liberty is not liberal," whose "science is presumptuous ignorance," whose "humanity is savage and brutal,"⁴ with whom their sole bond of union is the spirit of rebellion. Among ourselves, the most prominent and most violent champion of the anti-Christian movement, is a statesman of unblemished reputation, for years honourably known in the world of British politics for his high principle and religiousmindedness, who, apparently, believes, that in assuming the rôle of the "heated pamphleteer," to uphold the hands of the party of revolution, he is "doing God service." What wonder if with such auxiliaries, blind, it may be charitably hoped, to the real character of the part they are playing, the Liberal movement imposes on the unwary, and gathers strength in every European country? Everywhere, on various pretexts and in different disguises—no pretext is too frivolous, no disguise too flimsy—war is waged against the altar, the family, the throne. In Germany a thin crust of Nationalism veils the revolutionary fires which are smouldering beneath the surface,

Ignes

Suppositos cineri doloso.

In Italy, the newly-created kingdom—the result of the grossest fraud and most unscrupulous violence—is, avowedly, only

⁴ Burke, *Reflections on French Revolution*.

4 *The Catholic Working Man's Union in France*

tolerated by Catholics and Marxists, as a step in the time arrives for the proclamation of the era of Socialism in France, the Commune has given us a forecast of the Republican Millennium. Even among ourselves—well we are, in our insular optimism—the same spirit is manifestly working. "Democracy," writes Mr. Carlyle, "everywhere the product of our Europe in these days, sent enough to her in England: the tramp of its million feet is in all streets and thoroughfares: the sound of its bewildered thousandfold voice is in all writings and speakings, in all thinkings and modes of activities of men."³ The compulsory irreligious education of the children of the people, the confiscation of religious endowments, freedom of divorce, the proscription of the religious orders, the curtailment of the essential liberties of the Church, the prostitution of the press, have already been achieved, to a great extent, by the "party of progress" throughout Europe. Such are the first fruits of its labours, and they are exultantly pointed out as pledges of the approaching unchristianising of society, and the eventual triumph of "free thought."

II.

The stronghold of the Revolution, is in the working classes. The temptation which was found so potent at the beginning has not lost its power. "You shall be as Gods,"⁴ is the assurance with which the masses are addressed by the apostles of Liberalism: their complete emancipation from superstition and tyranny by which are meant the restraints of religion and law is the prize for which they are invited to enlist under the anti-Christian banner. It is now close upon a hundred years, that the bait was first offered them by the Revolution, and we know how greedily it was then swallowed. It has been said, that history is philosophy, teaching by experience, but the lessons so taught are precisely those which are learnt with the greatest difficulty. The vast majority of men, necessarily take these opinions ready-made, and such as are most

³ *Carlyle's Works*, p. 35.

⁴ "J'ai peine aujourd'hui, en moi-même," wrote Maine de Biran in 1817, "à tous les maux qui résultent du défaut d'autorité en France, depuis la famille jusqu'à l'État. . . . Cette folie va jusqu'à menacer la société de sa destruction. Chaque homme veut juger, tout ranger à sa mesure. Rien n'est respecté et n'est imposé, ni le rang, ni la science, ni la vertu. . . . Quel peut-être le résultat de cet esprit d'indépendance, de fierté ou d'orgueil? La ou personne n'est au-dessus, on s'égare dans le chaos, c'est l'anarchie ou l'empire vicieux de la force" (*Maine de Biran: Œuvres et ses pensées*, p. 215).

fair to the eye and delightful to behold," naturally find the greatest favour, and the widest acceptance. To learn what their practical fruit has been, would necessitate inquiry, and inquiry demands leisure, habits of reflection, power of generalization, and a degree of intellectual culture which few men possess. Men, again, in how many ways is history written! "Never is history," said Sir Robert Walpole, "that must lie," and doubtless, he had excellent grounds for his opinion. It would seem tolerably clear, indeed, that the general result of the principles of '89, as they are erroneously called—they should be better termed the principles of '91—has not been to increase the sum of human happiness, or, in particular, to benefit the working classes. But, undoubtedly, a contrary view is often expressed by writers, whose views are entitled to respectful consideration. The first step towards even an intelligible discussion of the question, would, probably be, a definition of human happiness," and the "good of the working classes." And if, as appears to be most likely, no definition which would content both sides could be agreed upon, the conclusion might not unjustly be drawn, that the disputants were hopelessly at variance upon first principles, and that all further discussion would be infructuous. However that may be, one thing is clear, and that will be admitted on all hands, viz.: that in all countries into which the Revolution has entered, one of its effects has been to alienate the working classes from the Catholic Church. It has been forcibly remarked by M. Rémont⁷—

From the seventeenth century the doctrinaires have worked with furious energy (*avec acharnement*), for the destruction of religious ideas and sentiments. They have banished God from the laws and machinery of government; they have banished Him from the conscience of the people, who, as is their wont, have adhered to the tradition thus established. For forty years, the aim of official persons has been to withdraw the people from the influence of religion: it was a consequence of the revolutionary principle—nay, almost a necessity of its system of government.

The result is that the French artisan is, as a rule, an infidel. The Revolution has not taken from him the necessity for daily labour, but it has taken from him the day of rest, "care's balm

⁷ In his able paper, "De l'organisation Chrétienne du travail," read before the Congrès des Associations Ouvrières Catholiques held at Nantes, in 1873, and printed p. 337 of the Compte-Rendu of the Congress.

[illegible]

in France is in the hands of a few fanatical leaders, who proclaim aloud their hatred of religion, and take no pains to conceal their hatred against society."

III.

Such is the condition of the working classes in France, according to the testimony of those who know them best: and the description is applicable, more or less, to every country of Europe. Is there no remedy for such a state of things? One remedy, a great deal vaunted still in certain quarters, is "popular education." Vice, irreligion, and political discontent are confidently pronounced to arise from ignorance; and a certain modicum of secular knowledge is prescribed as a specific for the cure of moral evil. It is not so many years ago that this nostrum was proposed in England, with much flourish of trumpets, by very eminent persons, who hoped by means of Mechanics' Institutes and similar establishments, to effect an indefinitely great improvement in the spiritual and social condition of the working classes. Thus, Sir Robert Peel announced his conviction—

That no mind can be so constituted, that after having been familiarized with the wonderful discoveries that have been made in every part of experimental science, it can retire from such contemplation, without more enlarged perceptions of God's providence, and a reverence for His name.

And Lord Brougham dogmatically pronounced that "the pleasures of science tend, not only to make our lives more agreeable, but better." These views were immediately met by Dr. Newman, then—it was in 1841—still an Anglican clergyman, and Fellow and Tutor of Oriel, in a series of letters to the *Times* newspaper,⁹ in which he demonstrates, with a logical force and completeness which leave nothing to be desired, that secular knowledge is not religion, nor the principle of moral improvement, nor a direct means of moral improvement, nor the antecedent of moral improvement, nor a principle of social unity, nor a principle of action, but, without personal religion, a temptation to unbelief. Subsequent experience has ratified the correctness of these positions. The movement for popular instruction then set on foot, has had

⁹ Reprinted in *Discussions and Arguments* (p. 254), under the title of "The Tamworth Reading Room."

8 *The Catholic Working Men's Union in France.*

free course. The schoolmaster has been abroad : and he has not proved to be the social regenerator he was supposed to be. There is no sort of reason for believing that the diffusion of secular knowledge has, in the least, raised the moral standard. If I may quote words of my own, written some years ago in one of the journals of the day—

It may have turned crime into different channels, and rendered it less easy to detect : it may have rendered men more decent : but it has not changed their natural propensities, nor their proneness to gratify them at the expense of others. Science and literature and art may refine the judgment, and elevate the taste, but here their power ends. The utmost they can do is, to minister to an enlightened selfishness. Knowledge is, in fact, power, and nothing else : it leaves its possessor, morally, where it found him. Its practical effect is to make the bad man worse, because more potent for evil, just as it makes the good man better, because more powerful for good. And that is all knowledge does, or can do.

IV.

I ought, perhaps, to apologize for offering to Catholic readers, even these few observations upon the powerlessness of secular education as a remedy for the evils which desolate the working classes. My excuse is, that in the current literature of the day, which is read by Catholics as well as Protestants, such views as those put forward, now more than thirty years ago, by Sir R. Peel and Lord Brougham are still reproduced, as if they were fundamental and eternal truths, instead of hollow and exploded delusions.¹⁰ But of course Catholics know—it is part of their faith—that there is only one way in which men, whether rich or poor, whether individually or in the mass, can find deliverance from moral or spiritual evil : only one Name, in which the demons of discontent, envy, and hatred, of lawless and inordinate desire, of criminal and degrading self-indulgence, which have entered into the working classes, can be cast out. As Lacordaire has told us in burning words, “ Rendez Jésus-Christ au pauvre, si vous voulez lui rendre son vrai patri-moine : tout ce que vous ferez pour le pauvre sans Jésus-Christ ne fera qu’élargir ses convoitises, son orgueil et son malheur.”¹¹

¹⁰ Le libéralisme moderne veut sauver la société sans le secours de Dieu, et beaucoup de . . . très-bons Chrétiens sont imbus, à leur insu certainement, de ces faux principes. Il faut leur désillusionner” (Compte-Rendu du Congrès de Lyon, 1874, p. 430).

¹¹ *Conférences de Notre-Dame, XXXIII · Conférence, Année 1845.*

The only hope of humanity is in the restoration of the idea of God whence it has been banished, in the reparation of the Christian character of society. And it was their deep apprehension of this truth which prompted the leading Catholics of France to set on foot, a few years ago, a great organization for winning the working men of their country back to the faith. The "Union des Associations Catholiques Ouvrières" was founded in 1871,¹² "in order to collect and store the experience and efforts, the prayers and merits, of all the faithful who, in various ways, devote themselves to the salvation of the people; to supply a common centre for the various good works in existence throughout France for the Catholicizing of the working classes, and, by means of the strength which union gives, to develop and uphold all the Catholic associations which are raising up for France a generation of Christian artisans."¹³ It was a grand thought which moved the eminent and devoted men to whom the "Union" owes its existence, to found such an alliance at such a time. For, it should not be forgotten, that the France of 1871 was a very different France from the France of to-day. The most humiliating war in which she had ever been engaged had ceased, only to be succeeded by an outbreak of socialism which threatened her very existence, and she lay, crushed by the weight of accumulated disasters, unparalleled in her annals. It was then that these true patriots devised and set on foot the movement for Christianizing the artisans of their country, in which, as they clearly discerned, lay the only means of national regeneration. They saw, as one of their number has told us—

Que les ruines s'étaient accumulées, que le flot montant de l'athéisme et de l'immoralité menaçait de tout engloutir, si les Catholiques ne

¹² At the Congress of Nevers. There had been three previous Congresses "des Directeurs d'Œuvres Catholiques Ouvrières de France." The first was held at Angers in 1858, and was attended by only twenty-five members: the second at Paris in 1859: it numbered forty members. Then came eleven years of silence and isolated efforts. In 1870 the third Congress assembled at Versailles, forty-five members assisting at it. In 1871 the sixty-five members present at the Congress of Nevers resolved to constitute the "Union" as a "grande ligue Chrétienne Ouvrière," and founded the Bureau Central—"centre vivant de l'Union"—thus raising the work from a mere annual gathering into a permanent institution.—See introduction to the *Compte-Rendu du Congrès de Poitiers*, par M. Henri Jouin. It will be seen hereafter what vast proportions the work has assumed since 1871. The Congress of Rheims, held in August of the present year, was attended by nearly two thousand members.

¹³ Documents pour la fondation et la direction des Œuvres, n. 21.

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s'empressaient d'opposer une dique sérieuse, active et populaire à tous ces ravages exécutés par la main du peuple que l'on trompe en le séparant de ses vrais intérêts.¹⁴

To this work, then, they addressed themselves, fortified by the blessing of the Sovereign Pontiff, and with the sanction and encouragement of the Hierarchy of their country. The Catholics of France have rallied round them. The "Union," established in such evil days, has increased and flourished, beyond the most sanguine anticipations of its founders. In one diocese after another, committees have been established in connection with it. Throughout the length and breadth of France, circle after circle, association after association has been founded, until at the present time over a thousand societies have been aggregated to it. Other societies exist, not as yet formally in connection with it, but soon, it is thought, to enrol themselves on its list, and the total number of members of the various Associations Ouvrières of France is estimated at nearly two hundred thousand. This, of course, is but the beginning of the work, but it is a very considerable beginning. As the Central Committee observe in their *Annuaire*¹⁵ for 1873-4, it is a proof that the Catholic artisan movement

Est aujourd'hui bien nettement accusé, et qu'il ne dépend que des gens de bien d'ajouter à l'impulsion donnée par leur propre initiative.

The various Associations Ouvrières which enter the "Union" "make a declaration that they are, before and beyond all things, Catholic, governed by a spirit of profound respect for the Sovereign Pontiff, and of filial reverence of the Bishops."¹⁶ Each aggregated society is left entirely free to regulate its internal organization: the "Union" merely serves as a common centre, guiding, aiding, encouraging, by means, not of formal legislation, but of suggestion and advice. Its ruling principles are thus summed up:

Love of the Holy See and the Church; love of souls, and devotion to the spiritual interests of the working classes; liberty in the means and unity in the end; a spirit of zeal and of enterprise.¹⁷

The means it adopts are classified in its authoritative documents under six heads. (1) Certain common devotions

¹⁴ M. Henri Jouin, *Compte-Rendu du Congrès de Poitiers*, 1872, p. 15.

¹⁵ *Annuaire des Associations Ouvrières Catholiques de France*, 1873-4, p. 2.

¹⁶ Documents pour la fondation et la direction des Œuvres, no. 21.

¹⁷ *Ibid.*

indulged by the Holy Father. (2) The Central Committee. (3) Diocesan committees and Local Correspondents. (4) The *Bulletin de l'Union*, its official weekly organ. (5) *Le Caisse générale*, or "common chest,"¹⁸ the income of which is derived from the subscriptions of members and aggregate societies, and donations. (6) The annual Congress. The organization of the "Union" is very simple. Its Central Committee is composed of thirty-nine of the most distinguished French Catholics, priests and laymen indifferently. By a resolution of the Congress of Poitiers¹⁹ they hold office for life, and are empowered to fill up vacancies in, or add to, their number. The president of the committee is Mgr. de Ségur, and among the members are le Père Bailly, the distinguished Superior of the Augustinians of the Assumption at Paris, the Duc de Chaulnes, the Comte de Chateau-Thieny, the Abbé Millaut, the Baron de l'Espée, the Duc de Doudeauville, M. Rémont, M. Jules Morin, and the Comte Yvert.²⁰ The Central Committee is described as being a *centre of help* to assist in the formation, sustentation, and development of Catholic associations of various kinds, for the benefit of the working classes: a *centre of information*, whence advice may be obtained for the foundation, direction, and improvement of every kind of Catholic work, and, lastly, a *centre of zeal and propagandism*, for these good works. It should be observed that the Central Committee does not itself undertake the foundation of societies. It merely aids, propagates, and groups them, applies itself to the solution of difficulties encountered by them, supplies them, on application, with drafts of rules and constitutions, and enables them to profit by the experience of others engaged in similar works. It is careful to disavow anything like the control of its aggregated

¹⁸ "*Le Caisse générale*.—Pour faire face aux charges multipliées qui incombent au Bureau Central, et pour lui permettre, au besoin, d'encourager efficacement les Œuvres associées, tant anciennes que nouvelles, les Congrès de Nevers, de Poitiers et de Nantes, ont constitué une Caisse générale, et à cet effet ils ont indiqué trois sources d'alimentation: (1) les dons volontaires et les souscriptions que pourront provoquer les membres de l'Union, ses Correspondants diocésains et ses protecteurs; (2) les cotisations annuelles des Œuvres agrégées, cotisations dont le chiffre est fixé à un minimum de cinq francs; (3) les cotisations des Membres des Œuvres agrégées, lorsque les Directeurs le jugeront opportun (30 centimes par an); (4) les cotisations des Bienfaiteurs agrégés personnellement à l'Union 5 fr. par an; (5) les dons obtenus directement par le Bureau Central.

"Un compte des recettes et des dépenses est soumis chaque année au Congrès" (Documents pour la fondation, &c. no. 21).

¹⁹ Compte Rendu du Congrès de Poitiers, p. 20.

²⁰ Documents pour la fondation, &c. no. 28.

societies. It is, as one of its members described it, only a centre of trouble and work—*il ne centralise que la peine et le travail*. On the other hand, as will be readily believed, the associated societies are only too glad to avail themselves of its counsels in questions of common interest, or unusual importance.

The Central Committee acts through (1) its weekly organ, *Le Bulletin de l'Union*, which contains a chronicle of the societies aggregated to the "Union," papers on various matters connected with it, letters from correspondents, and the Committee's official announcements; (2) the secretariat, which is the centre of correspondence and the depository of the documents and publications of the "Union;" and (3) the annual Congress of the directors and delegates of the aggregated societies and others interested in the work. The Congress is held, usually in some episcopal town and under the patronage of the Diocesan, in the month of August. The last—at which I had the happiness of assisting, as a deputation from the Catholic Union of Great Britain—took place at Rheims, under the presidency of the Archbishop, and was attended by close upon two thousand persons. The annual Congress is regarded as "the manifestation of the life of the 'Union', and its great means of action." Its primary object is—"To study the working men's questions, which from time to time press for notice, and by means of the light afforded by discussion, and by the experience of the members, to come to practical conclusions about them."²¹ "Ces reunions [remarks a recent writer in the *Bulletin de l'Union*] composées d'hommes donnés à quelque spécialité, produisent toujours de féconds résultats. Il est bon de se voir, de s'entendre, de se communiquer les efforts déjà réalisés, de parler de ses projets et ses espérances. Maintenant que la direction des associations est devenue une véritable science, il est impossible que les hommes qui unissent ainsi leur piété et leur espérances, ne reçoivent pas une augmentation de lumière et de courage."

Of course, the work to be got through at each Congress is carefully arranged beforehand by the Central Committee. On its assembling, various commissions or sections are organized: in these, from day to day, the questions to be considered are discussed: at the general meeting in the evening the conclusions arrived at are announced and resolutions embodying them are proposed, explanatory papers being read,

²¹ Documents pour la fondation, &c. no. 21.

if necessary. At the Congress of Rheims I was particularly struck by the practical character of the proceedings; there seemed to be no talking for the sake of talking: no *speechmaking*. And, although some of the papers read were of remarkable ability, their authors appeared most carefully to eschew anything like literary display. The Congress lasted from Monday afternoon to Friday afternoon, and was brought to a close by solemn Benediction of the Blessed Sacrament in the Cathedral, after which the Papal Blessing was bestowed by the Archbishop. It was a most impressive moment when, at the close of the grand function, the hymn *Te Deum* burst from the kneeling worshippers—many of them moved to tears—and thousands of voices joined in the notes of the Church's ancient chant: while the setting sun, streaming through the glorious rose window upon the vast congregation, filled the magnificent basilica with many coloured light of a more than earthly beauty. It was a fitting termination of the labours of the week.

Besides the Central Committee, there are Diocesan Committees,²² which are intended to be to each diocese that which the Central Committee is to the whole of France. The Bishop or his delegate—his Vicar-General if possible—presides over the Diocesan Committee, and its members are nominated by him. They are generally the principal priests of the cathedral city and its neighbourhood, the superiors of the religious orders—those in particular whose mission it is to sow the word of God—the heads of existing Catholic associations of a pious or charitable kind, and eminent Catholic laymen. Thus, some twenty or five and twenty zealous and devoted men are brought together, and their work is the creation and development, throughout the diocese, of Catholic associations of all kinds: "Societies of St. Joseph," and "of St. Francis Xavier," "Cercles Catholiques" for artisans, "Societies of Christian Masters," "Missions for Working Men," "Holy Families," and the like. It is not, of course, to be supposed that in every neighbourhood the Diocesan Committee plunges into all the works just enumerated. Its business is, as M. Vagnes has well expressed it—

To consider the nature of the soil, before it commences its operations, like the husbandman, who does not scatter his seed at random, and the gardener, who, before planting, investigates the qualities of the land.

²² Documents pour la fondation, &c., no. 1. See also interesting and suggestive papers, by M. le Abbé Tournamille and M. Vagnes at pp. 134 and 142 of the *Compte-Rendu* of the Congress of Lyons (1874).

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Its first step is to ascertain what Catholic societies are already in existence, and to bring them into union with itself. In places where there are no existing Catholic societies, it appoints correspondents. In this way it gradually spreads its influence throughout the diocese, fostering existing associations and aiding in the formation of new ones; in all cases, of course, acting in accord with the parochial clergy. In fact—

La mission de ces Bureaux est la même que celle du Bureau Central, mais dans un rayon territorial moins étendu, c'est-à-dire de propager les Œuvres ouvrières et de les faire entrer dans l'*Union*, de concentrer tous les renseignements utiles et de les communiquer au Bureau Central; en un mot, d'activer la fondation et le fonctionnement des Œuvres dans un Diocèse, et de les relier dans un faisceau commun.²³

When exceptional circumstances prevent, for the present, the formation of a Diocesan Committee, as in the case in a few dioceses of France, its place is supplied by a Diocesan Correspondent.

v.

To give anything like a complete account of the manner in which the "Union" has carried out its work during the four years which have elapsed since its foundation, would be impossible within the limits of such a paper as this. Nor, indeed, would the task be a very easy one, even if the space at my command were much greater. In the first place the sphere of the "Union" is so wide, its agencies are so multiform, that a succinct view of its operations is hardly possible. Then, again, much of the work of such an organization is done in secret, and its results are not immediately discernible. "*Alius est qui seminat, alius qui metit.*" The "Union" is sowing the good seed: it may, perhaps, be reserved for another generation to witness the harvest, of which, indeed, we have already abundant first fruits as the earnest and the pledge. There is, however, one work to which it has given an impulse, a work so singularly attractive, and so eminently practical, that I cannot altogether pass it over in silence. I mean, the Christian organization of the manufactory.²⁴

²³ Documents pour la fondation, &c., no. 21.

²⁴ See M. Léon Harmel's admirable and exhaustive papers (to which, in what follows, I am largely indebted) printed at p. 279 of the *Compte-Rendu* of the Congress of Nantes and at p. 395 of the *Compte-Rendu* of the Congress of Lyons.

Our great manufactories, which have sprung up almost entirely within the present century, have changed the face of the industrial world by destroying the artisan's family, and entirely altering the relations between him and his employer. They have served to widen the distance between capital and labour, and although they have undoubtedly resulted in a vast increase of wealth, they have, as undoubtedly, generated material misery unknown to former ages, and moral evils still more deplorable. In most of the manufactories of the present day,²⁵ we are told, by an authority of whom I shall have more to say presently, we find that utter corruption of morals, which is regarded as the mark of nations drawing to their end. Vice is loudly encouraged, and those who have not, in fact, been able to commit crimes great enough to excite admiration, invent crimes which they have never committed: the most obscene language prevails, in utter disregard of age and sex: social ties and duties are trodden under foot: the ministers and observances of religion are the objects of furious hatred: the most naked materialism is preached—"Death is an end of all," being a favourite and unfounded axiom. War against society is openly proclaimed, and the richer classes are regarded as enemies whom to injure is to benefit the people.²⁶

Such is the description given by a large employer of labour in the east of France, of the condition of the artisans. It is a description which, as I have remarked in a former portion of this paper, is only too generally applicable. The "Union" holds that there is one, and only one cause of this state of things—the absence of God from the manufactory; that there is one, and only one true remedy—to organize the manufactory on Christian principles, and so to transform it from a seminary of vice and impiety into a school of religion and morality. Such an undertaking might, indeed, seem utterly hopeless. It certainly is hopeless—humanly speaking—so long as the proprietor remains what proprietors too often are, wholly given up to the greed of gain: his sole interest in his work-people confined to the exaction of the stipulated amount of toil from them. There

²⁵ *Compte-Rendu du Congrès de Lyon*, p. 397. I summarize, rather than translate.

²⁶ "Il y avait un jour une réunion électorale dans un atelier: un orateur se lève et propose un candidat. Quels sont ses titres? demande-t-on de toutes parts." "Il a volé 200 francs à son patron, et il a été assez habile pour échapper à la prison! Voilà un homme comme il le faut pour défendre les intérêts de l'ouvrier!" "Et le nom fut inscrit sur la liste (*Compte-Rendu du Congrès de Lyon*, p. 398).

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is a passage in a work of Mr. Carlyle, from which I have already quoted, so forcibly expressive of the normal attitude, in these days, of the employer of labour towards his employees, that I must venture to reproduce it:

It must be owned [he observes] we, with our mammon-gospel, have come to strange conclusions. We call it a society, and go about professing openly the roughest separation, isolation. Our life is not a mutual helpfulness: but rather, cloaked under due laws-of-war, named fair competition, and so forth, it is a mutual hostility. We have profoundly forgotten everywhere, that *caro-payment* is not the sole relation of human beings: we think, nothing doubting, that it absolves and liquidates all engagements of man. "My starving workers?" answers the rich Mill-owner: "did I not hire them fairly in the market? Did I not pay them, to the last shilling, the sum covenanted for? What have I to do with them?" Verily, mammon-worship is a melancholy creed.²⁷

And as he elsewhere remarks:

At no time, since the beginnings of society, was the lot of the . . . dumb millions of toilers so utterly unbearable as it is, even in the days now passing over us. It is not to die, or even to die of hunger, that makes a man wretched. But it is to live miserable, we know not why: to work sore, and yet gain nothing; to be . . . isolated, unrelated, girt in with a cold, universal *laissez-faire*.²⁸

I do not think he overstates the case. The marvel is, that men who would be offended if their Christianity were called in question, should rest content, as they not unfrequently do, with such relations between themselves and their work-people. Surely, if any one truth is clear, beyond all power of cavil, it is that the Christian is bound to interest himself actively in the spiritual welfare of his brethren and society; that indifference in this respect is absolutely incompatible with Christianity. But, as M. Harmel asks:

If this duty lies on all those who have any influence, at all, over others, how can it but be more rigidly binding upon the manufacturer placed by God over numerous artisans, with whom his influence is, of necessity, great. It is a duty of strict justice for the employer to give his work-people fair wages: and the violation of this duty constitutes a crime numbered by the Church among the sins which cry to heaven. And is there any one who would venture to maintain that the obligations of the employer towards the souls of his work-people, are less imperative

²⁷ *Past and Present*, p. 185.

²⁸ *Ibid.* p. 234.

than those which concern their bodies? Is he not absolutely bound to take care that their souls do not perish through their work in the manufactory—to take care that their souls do not lack “daily bread?” Will any one venture to deny that this is a part of the “fair wages” strictly due from the employer to his work people?²⁹

Let this truth be once grasped by the employer, and there is no limit to the influence he may exercise for good. A signal example of the vast work which it is within his power to achieve, is supplied by an account which M. Harmel gave to the Congress of Nantes, of what had been done in his own manufactory. The condition of his workmen, he states, was such as he has described in the language I have quoted. But the Church, he says, in his modest way, has come to his aid, and has transformed them into a family of Christians. Undoubtedly, M. Harmel could have done nothing without the Church. It is equally clear that in the ordinary course of human affairs, the Church could have done nothing in his manufactory without him. The means by which this vast change has been effected is, the right application, the religious use, of the principle of association. The great strength of evil in the manufactory lies in human respect—

not to be corrupted is the shame.

It is practically almost impossible for an individual artisan, however well disposed, to struggle against the tide of evil custom which flows so strongly, to stand up alone against the monstrous ideas on religion, the family, and morality, which are accepted by his fellows. The only help, M. Harmel tells us, so far as his experience goes, is in the formation of Catholic associations, confraternities, &c., among the working men. Such associations supply, he thinks, if not the only way, at all events the surest way, of Christianizing the manufactory. In his own manufactory,³⁰ they exist for every grade and age of his employés.

²⁹ *Compte-Rendu du Congrès de Nantes*, p. 281.

³⁰ They are as follows—I. For Women—(1) Association of St. Philomena, for young girls before their first communion; (2) Association of the Holy Angels: from first communion to fifteen years; (3) Association of the Children of Mary: above fifteen years; (4) Association of Christian Mothers: for married women. II. For Men—(1) Association of St. Louis of Gonzaga: from nine to twelve years; (2) The “Petit Cercle:” from twelve to sixteen or seventeen years; (3) The “Grand Cercle:” above sixteen or seventeen years. These Associations are not merely devotional, although they are based upon religion. They provide innocent recreation and material advantages; but so far as the work of the manufactory is concerned, no sort of privilege is given to their members.

Children of both sexes, young men and young women, fathers and mothers, have all their own appropriate confraternities or "cercles;" and the general effect of this Christian organization has been, in the words of M. Rémont, "to transform the nineteenth century manufactory into the likeness of the mediæval abbey, where prayer and work go on together."³¹ In the chapel of the manufactory, M. Harmel tells us, there are every year six thousand communions. Out of six hundred and ninety-four persons above the age of twelve years, four hundred and fifty-seven are members of the various associations and confraternities, and regularly frequent the Sacraments; and of the two hundred and seventy-five who do not belong to the confraternities, the greater number, thanks to the good example of the others, fulfil their religious duties in accordance with the precepts of the Church.

The manufactory in which this great work has been accomplished was founded in 1840 by an excellent Catholic, M. Harmel's father, who, himself an example of every Christian virtue, laboured as best he could, for twenty years, for the religious improvement of his work-people; but with very slight results. He gained, indeed, their esteem; nay, he even acquired a considerable influence over them; but his success was, after all, chiefly of a negative kind. To some extent he was able to prevent evil: a few of the better disposed went to Mass on Sunday, and throughout the neighbourhood the moral conduct of his people was recognized as being very far above the average. A few women and young girls went to communion once a year. Even a few men fulfilled their Easter duties, but were careful to go, for that purpose, to churches at a distance, where they were not known.³² In 1861 the proprietor determined to start associations,

³¹ *Compte-Rendu de Congrès de Lyon*, p. 66.

³² "Permettez-moi le récit d'un trait caractéristique. Quand le carême approchait de sa fin, l'excellent Patron ne manquait pas de solliciter ceux qu'il croyait pouvoir convaincre à se préparer à la communion pascale. Une semaine, il put obtenir de quatre hommes qu'ils iraient à la ville voisine se confesser à un prêtre ami de la famille, et communier de grand matin. Bien entendu, chacun des quatre, ignorait qu'il ne fût pas seul. Le Patron se réjouissait de son succès, et le lundi, tout impatient, de connaître le résultat de sa combinaison, il va voir un de ces hommes. Savez-vous ce qu'il entendit? Monsieur c'est la première, mais c'est la dernière fois." "Pourquoi, mon ami?" "Vous m'avez fait croire que je serais seul." "Et après?" "Quand nous avons été à confesse tout allait bien; nous ne nous étions pas vus mais à la communion, j'ai vu les trois autres, et eux aussi m'ont vu! Me voilà perdu dans l'atelier, on va nous ennuyer avec cela pendant six mois! Je n'y retournerai plus!" "Et il tint parole" (*Compte-Rendu de Congrès de Nantes*, p. 298).

avowedly religious, for the benefit of his people, and sought the assistance of the religious of St. Vincent of Paul. Three Sisters at once came and commenced their work, in the most modest and humble surroundings. At the same time, two Jesuit Fathers came for a month, and preached a mission. A good start was made, and in little more than a year it was found necessary to open a small chapel. This was done at a cost of £80. The Sisters began their labours with the young girls of the manufactory. For two years they perseveringly pursued their quiet work, and then they found themselves in a condition to set on foot the Association of the Children of Mary. A fourth Sister was then wanted, and soon a fifth; and in 1864 an Orphanage was opened to receive eight poor children. In 1863 three Brothers "*des Ecoles Chrétiennes*" arrived, but it was not until 1867 that their labours had been sufficiently successful to warrant them in opening a "*Cercle Catholique*" of men. In 1864 a daily Mass was begun, in a new and larger chapel. In 1867, when the several associations had begun to develop, a regular service of missions was established with the assistance of the Lazarist Fathers, at first every three months, then every other month, and finally every month. At last a Lazarist Father was established in the manufactory as resident Chaplain, and his time, we are told, "is very fully occupied with his charge." These simple facts best tell the tale of the way in which obstacles, apparently insuperable at first, were overcome. The expenses, M. Harmel allows, have been considerable; but he most emphatically states that even from a pecuniary point of view he has not been a loser.

Les Œuvres Catholiques [he tells us] *entreprises et conduites avec prudence et générosité, ne diminuent jamais les bénéfices d'une maison. Dieu se charge de les faire produire.*³³

VI.

It would, perhaps, be difficult to select a more striking instance of the manner in which the Union des Associations Ouvrières Catholiques fulfils its functions, than that which I have just quoted from the records of its Congresses. M. Harmel is one of those "humble of heart" who

Do good by stealth, and blush to find it fame.

³³ *Compte-Rendu du Congrès de Nantes*, p. 302.

The "Union" has drawn him from the retirement which he loves, has given the whole of France the benefit of his experience and example, has published the secret of his success, has adopted, by solemn resolutions, his principles of action, and has pledged its members to do their best to spread the great work, of which he may be designated the apostle. And, I fear, this must be the only specimen I can here give of the works which the "Union" encourages and extends. There are many other matters of interest which I should like to dwell upon, such as the efforts which are being made for the revival of Christian Gilds for the various kinds of artisans; the operation of the Cercles and Associations, which I had the privilege of visiting, in Paris, last August; the work which is being actively pushed on for the popular diffusion of just ideas on religious and social questions, by conferences, by the creation of a cheap, wholesome literature, and by the dissemination of religious newspapers. But this paper has far exceeded the limits which I proposed to myself when I sat down to write it, and what I have said will, I think, be sufficient to indicate the way in which the Catholics of France have set themselves to the solution of the question: "Shall society be Christian?" There is, however, one point which I must briefly notice, viz., how far it is possible to introduce into England the work of the Union des Associations Ouvrières Catholiques.

Certainly, anything like an exact reproduction of it, among us, would seem to be impossible, because of the very different condition of the working classes in this country. In France, the choice of the artisan lies between Catholicism and Scepticism. Logically speaking, as a high authority has remarked,³⁴ there is no medium between the two: and the French mind is naturally logical. With us it is otherwise. The masses are, indeed, non-Catholic, but probably only a small proportion of them are deliberately anti-Christian in their sentiments. Although a not inconsiderable number of our artisans have imbibed the evil principles of Continental Radicalism, still the Revolution has never fully entered into England. As regards the greater number of them, heresy, not atheism, is for the present the foe which the Catholic Church has to combat, and that is work clearly outside the lines of any such association as that which we have been considering. I say "for the present," advisedly: for the progress of "free" or "advanced" thought

³⁴ Dr. Newman's *Discourses to Mixed Congregations*, p. 283.

has of late years been very rapid in England, and the popular mind, although slow to apprehend ideas, and loth to abandon traditional opinions, does undoubtedly move with the times. Nor is it possible that the popular faith—such as it is—resting, as it does, on no solid basis of living authority, can long withstand the forces which are being brought to bear upon it. But it is unnecessary to enlarge upon this matter. We are, concerned with the existing state of things, and as yet, I think, although the upper and upper-middle classes in Great Britain have to a large extent abandoned their faith in dogmatic religion, the prevailing scepticism has not very deeply infected the lower orders. They have not lost the notion of a Divine revelation; a certain amount of religious sentiment still prevails among them. A belief, ill-defined indeed, and clouded by Puritan superstitions, in those dogmas of Christianity which the Reformation spared, yet lingers among them,³⁵ however squalid their material wretchedness, however profound their moral degradation. The French artisan rejects Christianity, but is well aware that Catholicism is its true expression, and if his better instincts are aroused, is in no danger of being seduced by heretical counterfeits. The English artisan, on the contrary, while not usually an unbeliever, has been taught to regard the Catholic Church as simply anti-Christian, and, if impelled to seek for himself a religion, is more likely to look for it anywhere else than in her fold.

Such are the great masses of our working men. The Catholics among them are few in number, and are in great part of Irish extraction. Now the great foe of the poor Irishman is drink. The licensed victualler,³⁶ not the revolutionary incendiary, is the enemy against whose seductions he requires to be guarded. And this work has been taken in hand by associations specially designed to reclaim the fallen and to guard the falling from habits of drunkenness—associations whose labours, hallowed by the blessing of the Cardinal Archbishop and guided by his counsels, have unquestionably been most fruitful. Still, the fact

³⁵ I think M. Harmel is misinformed when he says, "Toute notion religieuse a disparu du milieu des populations anglaises" (*Compte-Rendu du Congrès de Lyon*, p. 431).

³⁶ It may be remarked, in passing, that as in France, so in this country, a principal note of the real enemies of the working classes is their bitter hatred of the Catholic Church. The organs of English journalism, which especially represent the beer-shop and gin-palace interest, are the most blatant and virulent in their tirades against Popery.

that drunkenness is the great foe of our Catholic workmen, and that societies have been specially established to rescue them from this vice, does not, I think, preclude a work in England similar, in some respects, to that of the Union des Œuvres Catholiques Ouvrières. There is still, as it appears to me, a wide field for organizations among us, analogous to the working men's Cercles Catholiques in France. It is a common complaint against the lower classes of Catholics in this country that they are unintelligent and helpless; and possibly the complaint may be not unfounded. Such a condition of things is the natural result of the disabilities under which Catholics lay for generations. In the formation of local societies for the study of Catholic questions, the furtherance of Catholic objects, the protection of Catholic interests—societies sanctified by the presence and guided by the wisdom of the parish priest, and united by ties of an elastic character to a common centre, and through it to one another—lies, as it seems to me, a means of wiping away this reproach. It is the earnest desire of the Catholic Union of Great Britain to promote, as widely as possible, the establishment of such societies, in connection with itself. A beginning has already been made. During the last twelve months Catholic societies, associated with the Catholic Union, have sprung up in various parts of the country, and there seems to be no reason why they should not exist in every mission in Great Britain, but every reason why they should. Not the least of the benefits which would result from these associations, in which Catholics of different shades of political opinion, and of different positions in life, would be brought together for common objects of the highest kind, would be the gradual disappearance of those petty jealousies and ignorant suspicions which spring, in great measure, from want of intercourse, and the development of a purer and stronger Catholic spirit. Every Catholic, worthy of the name, will, in theory, admit, that in Lord Denbigh's much-abused phrase, he is "a Catholic first:" that his nationality, his party politics, important as they are, must rank as matters of subordinate interest and importance. But, readily as this will be conceded in theory, it cannot be denied that many excellent Catholics have, in practice, been accustomed to forget it, and have blindly placed their moral influence, their political support, at the disposal of leaders, not only alien from themselves in faith, but sometimes even bitterly hostile to the Catholic religion. *One result of the wide spread of Catholic associations can hardly*

fail to be, to bring out clearly the fact, that the common principles and interests which bind Catholics to each other, are of infinitely greater importance than the ties which connect them with any section of the British political world. As has been remarked in a former portion of this paper, the spirit of the Union des Œuvres Catholiques Ouvrières, is described as being "before all things frankly Catholic, profoundly submissive to the Sovereign Pontiff, and full of filial respect for the Hierarchy." The more fully British Catholics realize how absolute is the necessity for close union among themselves, which exists in this age of the world—and everything which draws them together is calculated to help them to realize this,—the more largely will such a spirit be developed among us.

And in proportion as this spirit prevails, the influence for good, of Catholics in this country, will make itself felt. Numerically weak as we yet are, it is still possible to us, to exercise, from time to time, with signal effect, that power which the truth alone gives. This is possible to us, even now! And, looking to the future, if there is any hope for Great Britain in the general wreck of faith, and dissolution of morals, which assuredly await her, as the National Church, and the multitudinous sects which have sprung from it, crumble away into nothingness, like all the heresies which have preceded them, it lies in the Catholic portion of her population, who alone possess an indestructible creed, a creed as powerful to re-make Christian society now, as it was to create it centuries ago. In the words of the Bishop of Poitiers,⁸⁷ "C'est encore à l'Eglise de refaire aujourd' hui sous d'autres formes et avec cette variété de modes, que comporte son action exubérante, ce qu'elle avait fait si heureusement et si utilement dans le passé." This is the task which lies before her. It would seem to be alike the imperative duty and the high privilege of her children, to prepare, by close union and ungrudging cooperation among themselves, to take their part in it.

W. S. L.

⁸⁷ Quoted at p. 395 of the *Compte-Rendu* of the Congress of Lyons.

A LETTER
ON THE
RUSSIAN PERSECUTION
AND THE
DUTIES OF CATHOLICS IN ENGLAND.

BY
HERBERT,
BISHOP OF SALFORD.



SALFORD: J. SHEAR, CHAPEL STREET.
MANCHESTER: T. WALKER, OLDHAM STREET.
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HERBERT, by the Grace of God and of the Apostolic
See, BISHOP OF SALFORD, to the Clergy, Secular and
Regular, and to the Faithful of the Diocese,

HEALTH AND BENEDICTION IN THE LORD.

REV. AND DEAR BRETHREN AND DEAR CHILDREN IN JESUS CHRIST,

While enjoying, after centuries of oppression, peace and the fruits of industry in our English homes, and living under almost equal and equitable laws, it is possible that we might pay but little heed to the rude trials endured at this moment by our brethren in the faith, unless our attention as a religious duty be directed to them.

At a few hours distance from our doors, a relentless and diabolical persecution is raging. The malice of it is intensified, rather than diminished by the accident which withholds the shedding of blood and the infliction of the penalty of death.

The weapons of this persecution are confiscation to the State of parental and ecclesiastical rights in education; deprivation of civil and religious liberty; the prohibition of sacraments, of holy mass, and of religious rites; fines; pauperism; prisons; and exile.

The spectacle merits attentive consideration. It draws upon our sympathies by a double cord of race and of faith. It is a drama in which the Almighty—*ludens in orbe terrarum*—turns all the designs of men to his own purpose and is at this moment preaching a great lesson to the world. To the powerful, the proud, and the ungodly He gives a warning, while at the same time chastising the children whom He loves; He purifies His Spouse with the bitter myrrh and the aloes and aromatic spices of the desert, and adorns her anew, as a bride for the wedding, in robes of richest texture,—the

interweaving of Faith, of Hope, and of Charity, according to that val
 "all the beauty of the King's daughter, the Spouse of Christ, is within,
 she is set out with every variety of truth and virtue."

Let us first contemplate the spectacle, and then resolve upon our own course of duty.

The history of the struggle of the world against the Church is the history of rebellion against God. It began in heaven with "*non serviam*;" it was inspired in Paradise, "*eritis sicut dii*," "you shall be as Gods" (Gen. iii., 5.); and it will not end until hell shall have swallowed up its own, and the mouth of the pit be for ever closed. Since the beginning of the Christian era, it has been seated on the throne of the Roman Cæsars, when the infant Church vanquished it by pouring out her blood in the ten great Persecutions;—it has been enthroned in the Germano-Roman empire, and was overcome by the fortitude of St. Gregory VII. and his successors; it then attempted a victory over the Immaculate Spouse of Christ, by a league of Princes in the sixteenth century; but the Princes have been deposed, or have become the puppets of the people, while the Spouse has re-appeared with her retinue of virtue in the countries from which she was banished, and has made herself a home throughout the then unknown regions of the earth.

I.

But her enemy is not dead. He is entrenched in every country. He is enthroned in Prussia. His tactics and conduct at present, in that kingdom, form the instructive lesson which is before us. The steps which have led to the persecution of the Church in Prussia are quickly and easily traced.

1st. A system of State Education was artfully devised, whereby the intelligence and will of every child in the kingdom should be fashioned upon a model conceived by the State; *Culturkampf* became a creed; and Prussia, which was the last of the nations of Europe to receive the Gospel and civilisation, led the vanguard in the march of "progress," and proclaimed to Europe that she had found in science a panacea for every evil. She became a nation of professors, whose influence and authority reached from the door of the hamlets of the

poor to the steps of the throne. Professors became the Ministers of State.

2nd. But is not religion a natural and a national want in the heart of man? It is so; and hence the imperial axiom *cujus regio illius religio*. By an easy victory, under the late king, the Prussian monarchy became the legal and absolute head of the two chief surviving forms of Protestantism. It dictated a creed and a liturgy, and found obedient subjects among the children of Luther and of Calvin. But there remained millions of Catholic subjects who recognised spiritual allegiance to none but a Spiritual Prince, supreme in jurisdiction and independent of every power under heaven. These were bound in spiritual unity with the Pontiff, not with the Cæsar. This unity, then, must be gently disintegrated and dissolved; a national Church must by degrees be formed, and then the transfer of spiritual allegiance from the Pontiff to the Prince would be of easy accomplishment.

This was the programme; and hence, during the last three or four generations in Prussia, while suspicions were disarmed by granting to the Church a certain liberty to increase and multiply, implicit confidence was placed by the State in the efficacy of a system of State Education to wean away the affections of the clergy and people from the Pope, and to lead them through spiritual rebellion against the Pontiff into spiritual servitude to the State.

The effect of the effort to detach the German people from Rome by a system of State education, by the elevation of the scientific value of private judgment into a dogma, by a proclamation of the all-sufficiency of natural knowledge, and of the advantages of a national and scientific Church, was to create and foster a school of open Rationalism outside the Church, and a school of Liberalism within her pale.

Upon these two schools the proud spirit of rebellion counted for the perfect subjugation of the Spouse of Christ to a human master. The roots of Liberalism in doctrine, in practice, and in piety spread themselves far and deep; and even in soil where least expected they took a firm and obstinate hold. Had, then, the fowler ensnared his prey? Was it evening, for him to sit down to divide his spoils? In the

judgment of man it seemed to be so; when, behold, the Spirit of God called together a Council from the four corners of the earth, and the Spouse of Christ with "the sword of the Spirit, which is the Word of God," struck the two errors a mortal blow—the first by the Constitution, *Dei Filius*, the second by the Constitution, *Pastor Æternus*. This done, He dismissed the Council for a time.

What was the result? He who plays with the systems of men and laughs at their destruction permitted the spirit of pride and rebellion to put on every advantage of *prestige* and power. If its humiliation was to be deep, its exaltation must be proportionately high. And hence to victories in the field of culture were added the signal and brilliant victories in the field of arms. The most military nation in Europe fell, decimated by the Prussian fire. "The eldest son of the Church" was defeated at every point; the richest provinces were severed from France and annexed to Germany. And in order that the wealth of gold might be added to the wealth of honours, and that nothing might be wanting in the panoply of the Prince of this World, the largest national fine ever read of in history was extorted from France and paid into the coffers of the Prussian treasury.

Surely now the hour had struck when the blow dealt by the Vatican at the errors of Rationalism and Liberalism might be returned with interest! Surely, now, the fruit of half a century of State Education was ripe for gathering! Surely, now, when the monarchy and State were covered with glory, when they were so wealthy as to govern the Exchange of Europe, so learned and cultured as to dictate systems of education to foreign nations, so powerful in arms as to be without a rival; surely, now, the Catholic Church might be divested of her spiritual supremacy and made the creature of a triumphant State! Prince Bismark thought so. Three Professors—Friederich, Döllinger, and Reinkens—added their persuasive assurance that the time had come. "Now," said they, "the clergy and people have been prepared by the Vatican itself to abandon Rome for Berlin, to exchange the definite and ultimate authority of a Divine Teacher for the independence of a scientific and national Church. Have we not Bishops, Priests, and laymen who have been educated in the same school as

ourselves? Has not Liberalism pervaded all our institutions? Is not our national honour wounded by its condemnation?" Prince Bismark was deceived by the Professors, and the Professors have deceived themselves. "A little vigour," they urged once more, "and all will be gained; a little more constraint and all will obey." To the advice of obstinate Liberal Catholics were added the threats of Radicals, Rationalists, Socialists, and secret societies, by some of whom, it is said, the Prince's life had been menaced. Fear and cowardice are twins, and when allied to ambition, they end in tyranny.

II.

It would not be desirable in a letter like this, were even the materials at hand, to detail all that has been endured for the faith in Germany since the passing of the May laws. The following facts, however, will suffice for the present picture:—

1st. According to an official return, it appears that 914 Religious Establishments fell under the law of suppression, and that 8,795 men and women, of different Orders and Congregations, are ruthlessly deprived of house and home. This property, except in a few cases where they were able to realise it, has been confiscated for State purposes.

2nd. All of the Archbishops and Bishops have been stripped by the State of the income due to them, and some of them reduced to absolute poverty.

3rd. The maintenance of the Prussian clergy was derived from two sources, from their Benefices or Churches, and from a State payment made in compensation for a former confiscation of ecclesiastical property, and secured to the Church by concordat with the Holy See. In the Diocese of Cologne alone, this payment amounted to 160,000 francs a year. Now all such payments have been suspended throughout the kingdom. Nor is this all, the Government lays hands upon the Churches and Benefices, so that all sources of ecclesiastical revenue are within its power. Priests presented to parishes by the Bishops, or exercising any religious functions of the ministry are suspended by the State laws from saying Mass, preaching, hearing confession, attending

the sick, and burying the dead ; if they do so they are punished by fine and imprisonment, as well as by deprivation. In the Diocese of Cologne seventy of the parochial clergy are thus suspended, in that of Treves as many more, and in other Dioceses civil suspensions from ecclesiastical functions are still more numerous.

This legalised tyranny has proceeded so far as to fine and incarcerate priests for refusing to give absolution in the tribunal of Penance to persons whom they judged unworthy of it. Four priests were cited before the Civil Court by their Liberal or Old Catholic penitents for such a refusal, and they were condemned, on the plea that the infliction of an ecclesiastical penalty is a civil crime.

4th. The Ecclesiastical Seminaries throughout Prussia have been closed, and the formation and training of a clergy for the future entirely suspended, or it is carried on within the narrowest limits and with the utmost difficulty in foreign countries.

5th. The archbishops and bishops have been again and again fined, imprisoned, interned, and summoned to lay down their ecclesiastical office and dignity at the feet of the Government ; and this for no other crime than their exercise of spiritual functions and their maintenance of the liberty of the Church. Only a few weeks ago the Archbishop of Cologne was summoned to resign his sacred office into the hands of the State, and because he declined to do so they sought to intern him in a fortress ; and because he then passed over the frontier into a neighbouring kingdom, the parochial clergy in whose churches he had recently officiated and the priest who saw him over the frontier were all cast into prison as accomplices with their venerable prelate.

So much, briefly, for the persecution.

III.

Now look at the warning. The vengeance of God seems to be coming up. Without being a prophet, we may discern "a little cloud" on the horizon, although as yet but "like a man's foot." (*III. Kings* xviii. 44.)

1st. The design of the State has been prematurely wrecked. It had been proposed by making the education of the clergy compulsory

in State Universities, to leaven the doctrine and practice of the Catholic Church with Liberalism. Now, Liberalism in religion, as the Sovereign Pontiff teaches, is “a pest,” and terminates fatally unless ejected from the system. The *Syllabus* and the Council condemned it: Prince Bismark came to its defence. But *mentita est iniquitas sibi*—(*Ps.* xxvi. 12)—the wicked has been captured in his own toils; Prince Bismark has been the death of Catholic Liberalism in Germany. He has inadvertently seconded the Pope, and finished the work of the *Syllabus* and the Council. The Catholics who were obstinately Liberal have gone out of the Church with a handful of Professors, while the thousands whose souls had been affected by it have sloughed it off with horror and disgust, are cured, and becoming daily more healthy.

2nd. The riches and the victorious arms of Prussia are without a blessing. The gold which flowed from France into her treasury, like a stream, has disappeared. At first it excited wild and extravagant speculations, which failed; now, it has been carried off chiefly by Jews and Speculators from various parts of Europe. The State is no richer, the country is the poorer. To the effect of a general stagnation of trade throughout Europe, there has been added, in Prussia, the effect of a profound want of confidence between the Catholic and non-Catholic millions of the population. As long as the persecution lasts, no man can tell what may happen next; already, the consequence is the paralysis of industry, trade, and commerce throughout the country. So many bankruptcies and such distress have not been known in Germany within the memory of man. Men speak of it as of a visitation. The country is a vast military camp, and industry and arms cannot flourish in the same hands. The labouring population is reduced to hunger through failures among their employers, and Socialism threatens an upheaving in Berlin. Whether Prince Bismark will witness the burial of the Prussian monarchy we cannot tell: he appears to be engaged digging its grave.

3rd. The name of Prussia—which was regarded by many as the beacon of “progress”—and the name of Bismark have become hateful and as byewords throughout Europe. Catholics look upon him as an Attila, the scourge of God, sent for the destruction of Catholic

Liberalism and for the purification of the Church ; non-Catholics speak of him as a short-sighted, iron-handed despot.

IV.

Lastly, what are the duties of Catholics in England at this juncture ?

First, to unite with their brethren of every land in sympathy with the persecuted Catholics of Germany. We are mindful of them in their bonds, and in their prisons we are with them.

Next, to pray, with them and for them, to God and the Father of our Lord Jesus Christ that he may give them strength to resist in the evil day all the machinations and the fiery darts of the most wicked one, that nothing wavering they may persevere in their heavenly vocation, for He is faithful who has promised an incorruptible crown of glory to them who suffer and serve Him to the end.

Finally, as a pledge of our affection, we must succour them by our alms. We sent food to the beleagured city of Paris, medicines to the sick and wounded of both armies, help to the inundated provinces of France, and money and corn to India in the famine—shall we not be equally generous to those who are sufferers for the faith and for freedom ? nay, still more generous, for many will be deterred, by the presence of the faith, from giving succour even to the cause of freedom ?

Your alms will be distributed not to the religious men and women who have been received into Holland and Belgium, and England and India, and North and South America, and elsewhere. These have escaped from persecution, and can carry out their mission to souls in freer and happier lands than their own, until peace is proclaimed and they can return. They will be given to those who have remained behind to maintain a passive but heroic struggle against tyranny and to suffer persecution for the administration of sacraments and the preservation of the faith.

It is sought to weary out the constancy of the clergy and people by "hunger laws," and by persistence in other legal enactments. For instance, the income tax is still collected upon the income which has been confiscated, from the clergy, by the State. If they plead that, not

having the enjoyment of the income, they have not the means to pay the tax on it, they are assured that the fault is their own, and that upon submission to the State they would receive the income. If they persist and cannot pay, their furniture and effects are sold, as in the case of the Archbishops of Posen and of Cologne, and if this is insufficient they are cast into prison.

The law prescribes that the clergy should take an oath of obedience to the new laws. In several dioceses this oath is no longer required. The clergy are invited to call for their scanty income and it will be paid. The act of accepting it will be interpreted as a legal submission. To such mean shifts is the Government reduced in their efforts to shake the fidelity of the Catholic clergy;—but in vain. In one diocese, that of Paderborn, out of about 1,200 priests one only has taken the bait.

In some dioceses public collections among the laity were begun for the support of the impoverished and suffering clergy. But they were speedily forbidden by the Government, and declared illegal. The aim of the State is by means of hunger to starve the Church into submission. But these faithful people are not daunted. They have formed a *Paulusverein*,—that is a Society of S. Paul,—for the private collection of alms for the suffering clergy. These alms are apportioned and distributed by certain means, which need not be published. Unfortunately in several dioceses, such is the poverty and distress among the people, that either this society does not exist or it cannot do its work for want of funds. After a time, priests and people, it is feared, may have to starve together, unless help comes from abroad, or a change of times mitigates the position.

It is not, however, so much for the sufferings of the clergy that we should lament—they suffer with joy for the name of Christ—as for the spiritual destitution of the people, which increases every month the persecution continues. Where are now the hundreds of flourishing Schools, formerly taught by Religious, in which science and faith walked hand in hand, and the youth of both sexes were prepared for Heaven, while they were also prepared for the duties of life? Where are now the Orphanages where bereaved children found father and

mother again in loving hearts, which yearned towards them in their misfortune? Where are now the Asylums in which the fallen were reclaimed from vice and taught that there was still hope and salvation, when men had said that they were lost? Where are the tender hands that love alone prompted to smooth the pillow of the sick and dying in their own poor and humble homes, or in public hospitals and kindred private institutions? They are all condemned or banished—banished for their faith and for their union with the See of Peter.

It has availed nothing that municipalities, like that of Aix-la-Chapelle, have joined their petitions to the prayers of the people, and begged the Government to spare the city the cruel loss and itself the dishonour of banishing women whose lives are absorbed in works of charity. Not having been able to undermine or change the Catholic religion, Prince Bismark has set himself to root it out. Nothing may stand in the way of this resolve, but the Providence of God, in whose wisdom and mercy we confide.

Of the Religious Houses suppressed 602 were devoted to teaching and to the care of the sick, while 259 other Communities were exclusively engaged in hospitals and in nursing. During the Franco-German war 1,909 Religious were occupied in nursing the sick and wounded, 31,258 soldiers passed under their care. At the end of the war they received a medal for their services. All this is forgotten. They are now expelled the country for their faith.

The real sufferers, then, are the Catholic people. They suffer the loss of their pastors, their preachers, and their confessors; in many places they are entirely deprived of Mass and the Sacraments. The only schools they confided in are closed; the nurses they loved to see by their bedside in sickness are in exile; all Catholic Institutions of Charity have been declared illegal.*

* The zeal shown by the Catholic people of Germany for their religion is attested by the rapid growth of religious institutions from the moment that the former laws of oppression were relaxed. The following details, from four Dioceses, are an illustration of this growth.

IN THE DIOCESE OF COLOGNE THERE WERE,		
In 1850.....	32 Religious men and	240 women.
In 1873.....	405 do.	2,726 do.

Let us help the Catholic people of Germany. By encouraging and helping them to maintain their own clergy, in spite of the State, we shall render them a double service; first, we shall tide them over a period of transition and difficulty, and, secondly, we shall aid the German Church to create for itself that system of self-support which is essential for its complete independence of the State. This is the policy which Prince Bismarck dreads. Pharaoh-like, he will neither provide for her subsistence, nor will he let her go and provide for herself.

The system of State payment to the Church, as followed in France, Germany, Spain, Italy, and elsewhere is abnormal and full of danger. These payments are made simply as a composition with the Church for past robberies of her property. This fact is soon forgotten, and by degrees the Church ceases to be free and independent. Her normal condition is that she should hold her own property as a perfect society. This was the system that prevailed everywhere till the revolution and robbery of the sixteenth century; this is the system which we have come back to in England, and it will be well for the Church when it shall be possible to re-establish throughout Christendom her rights of property. Prince Bismarck, by burning this idea into the minds of men, even through persecution, is contributing towards the accomplishment of this result. Let us the more cheerfully co-operate with him by the contribution of our alms.

Two years ago the Clergy of this Diocese sent an address of sympathy to the Clergy of Germany, and two or three months ago

IN THE DIOCESE OF BRESLAW,

In 1853.....	57 Religious men and	171 women.
In 1873.....	130 do.	1,328 do.

IN THE DIOCESE OF POSEN,

In 1860.....	19 Religious men and	94 women.
In 1873.....	93 do.	244 do.

IN THE DIOCESE OF CULM,

In 1860.....	47 Religious men and	27 women.
In 1873.....	67 do.	124 do.

But now this fair growth has been destroyed. *Ferus depastus est eam* (Ps. lxxix. 14)—the wild boar hath LAID WASTE the vineyard.

some of them began to make a collection among themselves to send to their Brethren in persecution. Since that time the Catholic Union of Great Britain has taken up the question with the most praiseworthy zeal, and I desire by this letter, and by all means in my power, to promote this cause of faith and freedom.

Let, therefore, this Letter be read in all the Churches and Chapels of the Diocese of Salford, on Septuagesima Sunday. Let the Collection be made on Sexagesima Sunday, and the proceeds sent within the week to the Rev. C. J. GADD, Bishop's House.

"We are bound to give thanks always to God for you, *O German brethren*, as it is fitting, because your faith groweth exceedingly, and the charity of every one of you towards each other aboundeth: so that we ourselves also glory in you in the Churches of God, for your patience and faith, and in all your persecutions and tribulations which you endure; for an example of the just judgment of God, that you may be counted worthy of the Kingdom of God, for which also you suffer." (II. *Thess.* i., 3, 4, 5.)

Wishing you, Rev. and dear Brethren, and dear Children in Jesus Christ, every blessing,

Believe me to be,

Your faithful and devoted Servant,

✠ HERBERT, BISHOP OF SALFORD.

Maestricht, January 30, 1876.

A LETTER
ON
THE FAST OF LENT,

BY
HERBERT,
BISHOP OF SALFORD.



SALFORD: J. SHEAR, CHAPEL STREET.
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HERBERT, by the Grace of God and of the Apostolic
See, BISHOP OF SALFORD, to the Clergy, Secular and
Regular, and to the Faithful of the Diocese,

HEALTH AND BENEDICTION IN THE LORD.

DEAR BRETHREN AND CHILDREN IN JESUS CHRIST,

Our duty, to co-operate with you in all good and holy things, and to assist you along on the rough and stony road of this world towards Eternal life, bids us remind you to-day of the Fast of Lent, and of doing penance during this holy season.

I.

We are bound by the law of God to mortify not only our passions, but our senses also. To fast from material food is of Divine ordinance. It was commanded in Paradise, and was of obligation under the Old dispensation, as it is now under the New "As the Festivals of Easter, Ascension and Pentecost were established in the Church by the Apostles, so also," says S. Augustine, "was the Fast of Lent."

In early times it was laid down in the Apostolic Constitutions that if a priest did not keep Lent, and was able to do so, he was to be suspended from his office; if a layman, he was to be excommunicated. Though the ecclesiastical penalty has been removed, the obligation upon the conscience is none the less binding. Those who are bound to fast and neglect to do so are guilty of grave sin.*

We know very well, dear Brethren and Children in Jesus Christ, that many of you are physically unable to fast; your age, your infirmities, or your laborious occupations exempt you. With many of delicate constitution the severity of our climate and its liability to

* "Frangens jejunium ecclesiasticum, ad quod tenetur, non peccat mortaliter, nisi ex contemptu, vel inobedientia hoc faciat, puta quia non vult se subicere praecepto."—*Propositio damnata xxiii., ab Alexandro vii.*

change are a hindrance. We would not, however, on that account have you ignorant of the meritorious and satisfactory nature of fasting.

Fasting derives its virtue, not as the sacraments do, *ex opere operato*, as theologians express it, but *ex opere operantis*; that is to say, its virtue and merit depend upon the motive and intention animating him who fasts. Thus, if a man fasted to destroy his life, or from mere avarice, or from simple pride and ostentation, his Fasting, so far from being a virtue and meritorious, would be a sin; but if he fasted out of obedience to the Church, or as an act of penance, or in union with Jesus Christ, or from love of God, the merit of his fast would partake of the character of these various virtues.

We are taught by the Holy Scriptures and the Fathers, that Fasting undertaken from proper motives is productive of a multitude of spiritual effects:—

First.—It tames the passions of the flesh.

Second.—It disposes the soul to prayer, and obtains for it the spirit of prayer.

Third.—It is an act of worship, as when Anna, the Prophetess, worshipped God “by fastings and prayers serving night and day.” (*Luke* II. 37.)

Fourth.—It is powerful to obtain temporal blessings from God. (See *III. Kings* XXI. 27, 28, 29. *II. Para.* XX. 3. *I. Esdras* VIII. 21, 23.)

Fifth.—It banishes evil spirits. (*Matt.* XVII. 20.)

Sixth.—It ensures the receipt of spiritual blessings. “Thy Father will repay thee.” (*Matt.* vi. 18.)

Seventh.—The Fast of Lent is considered by S. Gregory to be as the payment to God of a penitential tithe, or tenth part of the 365 days of the year; and S. Ambrose calls it “the food of the soul, the death of sin, and a root of grace.”

The Apostles held fasting to be so meritorious and so pleasing to God that they constantly practised it. “They were ministering to the Lord, and fasting;” (*Acts* XIII. 2.); again “they prayed with fasting;” (*Acts* XIV. 22); and again “Let us exhibit ourselves as the ministers of God...in fastings.” (*II. Cor.* VI. 4, 5.) S. Gregory Nazianzen says of S. Peter that he was almost always fasting; the

same is said of S. Matthew. Eusebius tells us that S. James habitually fasted from meat and from wine; and that multitudes of the Early Christians fasted nearly every day.

II.

If we are unable to fast as our Fathers in the Faith fasted, let us be on our guard lest we come to consider ourselves dispensed from the law of penance and mortification. You already receive many dispensations,—dispensations to eat meat on the Sundays of Lent and on several days in each week,—dispensations permitting you to use certain condiments which are forbidden in Lent by the general law of the Church. In many Dioceses abroad, these dispensations are granted only on the condition that certain prayers be said, or alms given instead, in order to keep alive the thought of Lent and the spirit of penance. Indeed, it is the regular custom of the Holy See to add to many of its dispensations a condition that alms should be given according to the ability—*juxta vires*—for some pious work to be designated by the Bishop.*

According to the Penitentiary of Ven. Bede, he who could not fast one day was obliged to recite *three* times the psalm *Beati immaculati*, *six* times the *Miserere*, and to prostrate himself *seventy* times, each time saying a *Pater Noster*; another Penitentiary prescribed that fifty psalms should be recited kneeling for every day during the time that a person was unable to keep the fast; and the Roman Penitentiary prescribed the recitation of psalms, the offering up of masses, and the giving of alms for those who could not fast.

We mention these facts to shew what the Church considered as an equivalent to fasting, or rather as a fitting commutation, when she legislated in more fervent times. This will teach us not to content ourselves with doing nothing during Lent if we cannot fast, but will rather stimulate us to acts of penance by way of substitution.

Before, however, we presume to consider ourselves exonerated on the plea of health or of occupation from the fasts and abstinences prescribed by the Church, we are bound to examine whether we really are unable to fast or abstain without serious inconvenience and loss of health. Ask yourselves whether you might not be able to keep the law as it now is, by the aid of all the mitigations which are granted, for the morning,

* "*Erogata in pium opus aliqua eleemosyna juxta vires arbitrio Dispensantis.*" ..

for the hours of meals, and for the evening collation. Exercise your ingenuity to discover a mode of observing the substance of the precept rather than use it to invent excuses for laying the law aside and favouring self-indulgence. Beware of self-love and its delusive pleas. In the least doubt, seek the advice of your pastor or of a conscientious physician. It will be better for you to have taken a slight trouble to obtain a legitimate dispensation now, than to suffer punishment hereafter from the hand of God, because self-love had deceived your conscience and had made little of the law of Lent.

III.

There are many other penances we may perform if we cannot fast. One mode of mortification and penance is suggested by that sin of drunkenness which floods the land, and leaves it as if stricken by a plague. Can you do aught to remedy that? Consider whether, if you cannot abstain from meat, you may not abstain wholly, or in part, or for a time, or in quantity or quality, from wine or other spirituous drinks. You perhaps have often over-indulged your palate in eating and drinking. Some reparation is due to God for such excess. Then again, God often vouchsafes to be appeased by the prayers, the fastings, and penance performed in atonement by His faithful servants, and so to have mercy on those who have outraged His Majesty. How much have we to atone for in this Diocese, where drunkenness, far from diminishing, is on the increase!

If you are pleased to undertake a fast from wine during Lent, you can be cheered on by the example of Saints and of multitudes of devout Christians. We learn from the historian Eusebius that the Catholics of Alexandria and its neighbourhood, out of a spirit of penance, abstained nearly every day from the use of wine; and that the Cenobites habitually fasted from wine. The author of the Apostolical Constitutions, speaking of the fast which preceded Easter, says that during those days there was an abstinence from wine as well as from meat. "Fast, therefore," he says, "six days, making use of only bread, and salt, and herbs, and water for your drink. Abstain on those days from wine and flesh, for they are days of lamentation and not of feasting."*

* "Jeiunato igitur . . . sex diebus pane tantum, sale, oleribus, et aqua mensae adhibitis: abstinete his diebus vino, et carne: dies quippe luctus et non festi sunt."—Ap. Con: B. v. c. 17.

The Patriarch Theophilus, writing an encyclical letter to the Bishops of Egypt in the year 404, says, "Those who keep the precepts of the laws in Lent taste no wine in their fasts," and "that in time of fasts men should abstain from wine and meat, should eat only the fruits of the earth, and drink only water." Lucian, in a letter written in the time of St. Augustine, to a friend, says, "I began from that day to fast and abstain from everything but bread and salt, and to drink water; as we are accustomed to do in the days of Lent."

Cozza in his famous work on fasting says that abstinence from wine was a regular observance in the fasts of the Eastern Church;* and though it was never a law in the Western Church, the practice of such abstinence, at least as a voluntary mortification, was recognised, and is alluded to in several places by St. Augustine; for instance, where he says "let no one seek for dainty food because he does not eat meat, nor indulge in rare drinks because he does not drink wine;"† and elsewhere, "Gluttony and drunkenness must be shunned on all days, but in Lent even lawful food should be refused. Take care to lay aside luxuries, and not merely to exchange them by indulging in rare liquors instead of ordinary wine; and, while denying yourself the juice of the grape, do not compensate yourself by the use of more pleasing drinks made from other fruits."‡

But while we quote these great authorities to encourage you, dear Children, in the path of penance and self-denial, we are far from suggesting that the moderate use of wine and other such drinks is unlawful or forbidden, even in the time of Lent. "We are indeed," as S. Gregory the Great wrote to the Apostle of England, "allowed to drink wine on condition that we shun drunkenness."§ What we say to you is this, let those who use these things in moderation praise as becometh Christians, the spirit of penance which prompts others to abstain from them altogether; and, on the other hand, let those who abstain from them not dare to censure those who use them without excess, lest their words of censure be proofs of pride, and they find themselves associated at last with the boasting hypocrites of whom

* *Tractatus dogmatico-moralis de jejuniis ecclesiasticis*.—Romae, 1724.

† *Sermo* 205.

‡ *Sermo*. 207.

§ Letters attributed by Gratian to S. Gregory, and addressed to S. Augustine.

the Lord warned us, saying that they were "whited sepulchres," and had already received their wretched reward.

In this matter, dear Children, you have your liberty, see that you use it wisely and soberly.

IV.

Finally, whatever other mortification of the flesh you may perform during this season of penance, we urge you to join prayer and alms-deeds to fasting and abstinence. Pope St. Leo the Great uses remarkable words on the conjunction of alms-deeds with fasting. He says, "those who observe the humiliation of fasting to the very letter "distress themselves by a fruitless toil, unless they also sanctify themselves by giving alms to the best of their ability;" (*Serm. 2, cap. 3.*) How much more, then, should we deny ourselves by abundant Lenten alms, when the humiliation of our fasting has been so greatly mitigated!

Wherefore we invite all who avail themselves of the dispensations for Lent, and still more earnestly do we exhort those who can neither fast nor abstain at all, to recite the Acts of Faith, Hope, Charity, and Contrition every day, and to give an Alms according to their ability. These Lenten Alms, which have been commended by the Holy Sec, should be sent either direct, or through your Confessor, or any of the parochial clergy, to the *Penitentiary* of our Cathedral Chapter, the Very Rev. CANON WILDING.* They will be applied this year in part to Peter's Pence, and in part to Ecclesiastical Education; they will have upon them the blessing of the Church unto the forgiveness of sin, and unto your soul's health and profit. Once more then to quote the words of St. Leo, "Nothing hard, nothing "severe is asked of any one; nothing is suggested which exceeds our "strength, whether in the chastening practice of abstinence, or in the "bestowal of alms. Each one knows what he can do,—what he cannot do. "Let each then contribute his due share and tax himself according to a "just and reasonable measure, so that the sacrifice of Charity be neither "offered in sadness nor accounted as money lost. . . . It behoveth "benevolence to be cheerful, that, thus tempering its own generosity, "the needy may be cheered and relieved, while at the same time the "household of the giver be not unduly straitened" (*Sermon 3, cap. 5*).

* St. Augustine's, Granby Row, Manchester.

As you strive, dear children of God, to lead a life of penance here, look forward and upward with joy to the life which is to be. Your tears of penance will then be turned into torrents of delight ; and your prayers, your fastings, your alms-deeds, and your good works will be repaid by the ever Blessed, the Immortal and Almighty God. This is the repeated promise of your Redeemer, the Faithful and the True : —“Thy Father” He said, (*Matt.* vi. 4) “will repay thee”—“Thy Father” He repeated, (verse 6) “will repay thee”—“Thy Father” He said again, (verse 18) “will repay thee.” What other assurance can you need ?

Lastly, dear Brethren and Children in Jesus Christ, we have had the happiness to lay your homage and your gifts, which are a pledge of your love, at the feet of the Vicar of Jesus Christ. He blesses you with affection. The heart of the venerable and aged Pontiff and Confessor has been consoled by the testimony we have borne to your faith, your piety, your good works, and your perseverance in the service of Our Divine Master.

May the blessing of the Eternal Father, the peace of Jesus Christ, and the grace of the Holy Ghost, be with you all, now and for ever. Amen.

Given from Rome, outside the Latin Gate, this 12th day of February, 1876, and ordered to be read in all the Churches and Chapels of the Diocese of Salford on Quinquagesima Sunday.

✠ HERBERT, *Bishop of Salford.*

C. J. GADD, *Secretary.*

NOTICE TO THE CLERGY.

In consequence of the Collection made on Sunday last for our persecuted German Brethren, the Annual Collection for Ecclesiastical Education, which usually takes place on the first Sunday of Lent, will be deferred to a later date.

LENTEN DISPENSATIONS,

GRANTED WITH LEAVE OF HIS HOLINESS,

1876.

- 1.—Flesh Meat is allowed once in the day, at the single or principal meal of those bound to fast, and at the principal meal of those who are not so bound, on all days except Wednesdays and Fridays, Ember Saturday, and the last four days in Holy Week. On Sundays it is allowed at discretion.
- 2.—Eggs are allowed at the single meal of those who are bound to fast, and at the discretion of those who are not so bound, on all days except Ash Wednesday and the last three days of Holy Week.
- 3.—Cheese, under the same restrictions, is allowed on all days, except Ash Wednesday and Good Friday.
- 4.—The use of Dripping and Lard is permitted at Dinner and Collation, for those who fast, and at the discretion of those who do not, on all days throughout the year except Good Friday.

On those days (Sunday included) whereon Flesh Meat is allowed, Fish is not permitted at the same meal. This rule applies to all Fasting Days throughout the year.

[The Food permitted at Collation, for those who are bound to fast, may consist of any Vegetable substance, as Bread, Potatoes, Fruit, Preserves, Beer, and whatever is not included under the term Flesh or White Meats. Milk, Butter, Cheese, and Eggs are White Meats, and are absolutely forbidden at Collation to those who are bound to fast, though they are permitted at Dinner, except on the days named above. Small Fish (*pisciculi*) are allowed at Collation ;—and, by a Special Dispensation granted by the Holy See for England, the use of Dripping and Lard is permitted at Dinner and Collation on all days throughout the year except Good Friday.]

N.B.—The Easter Communion must be made between Ash Wednesday and Low Sunday, both days included.

✠ HERBERT, BISHOP OF SALFORD.

C. J. GADD, *Secretary*.

FORTY HOURS' EXPOSITION

OF THE

BLESSED SACRAMENT.

(REGULATED BY SPECIAL RESCRIPT FOR THIS DIOCESE.)

Ash Wed., Thurs., Frid. . .	March 1, 2, 3.	The HOLY NAME, Oxford Road.
Thurs., Frid., Sat.	„ 2, 3, 4.	ST. CHAD'S, Cheetham Hill-rd.
Saturday	„ 4.	ST. BEDE'S, Grosvenor Square, Oxford Road.
FIRST WEEK.		The IMMACULATION CONCEPTION, Failsworth.
Sunday, Monday	„ 5, 6.	ST. MARY'S, Oldham.
Tuesd., Wed., Thursd.	„ 7, 8, 9.	ST. ALBAN'S, John-st., Ancoats.
Friday, Saturday	„ 10, 11.	ST. AUGUSTINE'S, Granby Row, Manchester.
SECOND WEEK.		
Sunday	„ 12.	
Mond., Tuesd., Wed. . .	„ 13, 14, 15.	ST. FRANCIS', West Gorton.
Thursd., Frid., Sat. . .	„ 16, 17, 18.	ST. PATRICK'S, Livesey Street.
THIRD WEEK.		
Sund., Mond., Tuesd.	„ 19, 20, 21.	The CATHEDRAL, Salford.
„ „ „	„ 19, 20, 21.	ST. JOSEPH'S, Goulden Street.
„ „ „	„ 19, 20, 21.	ST. JOSEPH'S OF THE S. HEART, Richmond Grove.
„ „ „	„ 19, 20, 21.	MOUNT CARMEL, Blackley.
„ „ „	„ 19, 20, 21.	SS. PETER & PAUL'S, Bolton.
Wed., Thursd., Frid. . .	„ 22, 23, 24.	ST. ANN'S, Junction-st., Ancoats.
Saturday	„ 25.	ST. MARY'S, Mulberry Street, Manchester.
FOURTH WEEK.		
Sunday, Monday	„ 26, 27.	ST. MARY'S, Levenshulme.
Tuesd., Wed., Thursd.	„ 28, 29, 30.	ST. ALOYSIUS', Ogden Street, Ardwick.
Friday, Saturday	„ 31, April 1.	ST. WILFRID'S, Bedford Street, Hulme.
PASSION WEEK.		
Sunday	April 2.	ST. PETER'S, Greengate, Salford.
Mond., Tuesd., Wed. . .	„ 3, 4, 5.	ST. EDWARD'S, Thurloe Street, Rusholme.
Thursd., Frid., Sat.	„ 6, 7, 8.	ST. ANNE'S, Fairfield.
HOLY WEEK.		
Palm Sun., Mon., Tues.	„ 9, 10, 11.	MOTHER OF GOD, Church Street, Pendleton.

EDUCATION DEPARTMENT.

1876.

NEW CODE OF REGULATIONS

WITH

AN APPENDIX OF NEW ARTICLES AND OF ALL
ARTICLES MODIFIED,

BY

THE RIGHT HONOURABLE THE LORDS OF THE
COMMITTEE OF THE PRIVY COUNCIL
ON EDUCATION.

Presented to both Houses of Parliament by Command of Her Majesty.



LONDON:

PRINTED BY GEORGE E. EYRE AND WILLIAM SPOTTISWOODE,
PRINTERS TO THE QUEEN'S MOST EXCELLENT MAJESTY.
FOR HER MAJESTY'S STATIONERY OFFICE.

1876.

[C.—1458.] *Price 2d.*

CODE (1876)
OF
MINUTES OF THE EDUCATION
DEPARTMENT.

PRELIMINARY CHAPTER.

1. A sum of money is annually granted by Parliament "For public Education in England and Wales."
2. This grant is administered by the Education Department, hereafter called the Department.*
3. The object of the grant is to aid local exertion, under certain conditions, to maintain—
 - (a.) Elementary schools for children (Article 4); and
 - (b.) Training colleges for teachers (Article 83).
4. An elementary school is a school, or department of a school, in which elementary education is the principal part of the education taught, and does not include any school or department of a school at which the ordinary payments, in respect of the instruction, from each scholar exceed ninepence a week (Elementary Education Act, 1870, sec. 3.)
5. Aid to maintain schools is given by annual grants to the managers conditional upon the attendance and proficiency of the scholars, the qualifications of the teachers, and the state of the schools.
6. No grants are made to elementary schools which are not public elementary schools within the meaning of the Elementary Education Act, 1870.†

* The term "Education Department" means "The Lords of the Committee of the Privy Council on Education" (Elementary Education Act, 1870, s. 3.).

† See section 7 of the Act, which runs as follows:—

"Every elementary school which is conducted in accordance with the following regulations shall be a public elementary school within the meaning of this Act; every public elementary school shall be conducted in accordance with the following regulations (a copy of which regulations shall be conspicuously put up in every school); namely,

- "(1.) It shall not be required, as a condition of any child being admitted into or continuing in the school, that he shall attend or abstain from attending Sunday school or any place of religious worship, or that he shall attend any religious observance or any instruction in religious subjects in school or elsewhere, from which observance or instruction he may be withdrawn by his parent, or that he shall, if withdrawn by his parent, attend the school on any day exclusively set apart for religious observance by the religious body to which his parent belongs:
- "(2.) The time or times during which any religious observance is practised or instruction in religious subjects is given at any meeting of the school shall be either at the beginning or at the end, or at the beginning and the end of such meeting, and shall be inserted in a time table to be approved by the Education Department, and to be kept permanently and conspicuously affixed in every school-room; and any scholar may be withdrawn by his parent from such observance or instruction without forfeiting any of the other benefits of the school:
- "(3.) The school shall be open at all times to the inspection of any of Her Majesty's inspectors, so, however, that it shall be no part of the duty of such inspector to inquire into any instruction in religious subjects given in such school, or to examine any scholar therein in religious knowledge in any religious subject or book:
- "(4.) The school shall be conducted in accordance with the conditions required to be fulfilled by an elementary school in order to obtain an annual parliamentary grant."

7. No grant is made in respect of any instruction in religious subjects (Elementary Education Act, 1870, sec. 97).

8. Officers are employed to verify the fulfilment of the conditions on which grants are made, to collect information, and to report the results to the Department.

9. These officers are inspectors appointed by Her Majesty, on the recommendation of the Department, and persons employed by the Department, as occasion requires, in the capacity of acting inspectors, inspectors' assistants, or auditors of accounts.

10. No grant is paid except on a report from an inspector, showing that the conditions of the grant have been fulfilled. The inspector may delegate to an assistant the duty of examining into the attendance and proficiency of the scholars.

11. The Department, at the time of agreeing to place a school on the list of those to which grants may be made, informs the managers in what month to look for the inspector's annual visit. This month remains the same from year to year, unless the Department informs the managers of a change. Notice of the day of the inspector's annual visit is given beforehand to the managers.

12. An inspector may visit any public elementary school at any other time without notice.

13. Grants are issued to each elementary school only once per annum. The year for this purpose is reckoned as ending with the last day (inclusive) of the month preceding that fixed for the inspector's annual visit.

14. No school is placed on the list for inspection (Article 11) till an application has been addressed to the Secretary, Education Department, Whitehall, London, S.W.

Full instructions are thereupon issued according to the particulars of the case.

15. *a.* The managers of a school must appoint a correspondent with the Department, and must give notice of any change of correspondent.

b. Teachers cannot act as managers of, or correspondents for, the schools in which they are employed; nor can they be recognised by the Department as members or officers of school boards.

c. The term managers includes—

(1.) The school board of any district.

(2.) The managers of a school appointed by a school board under section 15 of the Education Act, 1870.

(3.) The managers of any other public elementary school.

CHAPTER I.
GRANTS TO ESTABLISH ELEMENTARY SCHOOLS.

BUILDING GRANTS.

16. It is provided by section 96 of the "Elementary Education Act, 1870," that "After the thirty-first day of March one thousand eight hundred and seventy-one no parliamentary grant shall be made to any elementary school which is not a public elementary school within the meaning of this Act;" and that

"No parliamentary grant shall be made in aid of building, enlarging, improving, or fitting up any elementary school, except in pursuance of a memorial duly signed, and containing the information required by the Education Department for enabling them to decide on the application, and sent to the Education Department on or before the 31st day of December 1870."

Subject to these conditions, building grants are made upon the terms of Articles 22-37 of the Code of 1870.

CHAPTER II.
ANNUAL GRANTS.

PART I.

• ELEMENTARY SCHOOLS.

SECTION I.

Preliminary Conditions.

17. Before any grant is made to a school (Article 4) the Department must be satisfied that—

- (a.) The school is conducted as a public elementary school (Article 6); and no child is refused admission to the school on other than reasonable grounds.
- (b.) The school is not carried on under the management of any person or persons who derive emolument from it.
- (c.) The school premises are healthy, well lighted, warmed, drained, and ventilated, properly furnished, supplied with suitable offices, and contain in the principal school-room and class-rooms at least 80 cubical feet of internal space, and 8 square feet of area, for each child in average attendance.
- (d.) The principal teacher is certificated (Article 43), and is not allowed to undertake duties, not connected with the school, which occupy any part whatever of the school hours, or of the time appointed for the special instruction of pupil-teachers (Schedule II., 4).

Exception :—

The teachers of evening schools need not be certificated, if they are,—

- (1.) Pupil-teachers who satisfy the conditions of Article 60; or
- (2.) Upwards of 18 years of age (Article 42), approved by the inspector, and employed in an evening school connected with a Public Elementary day school.

- (e.) Notice is immediately given to the Department of any changes in the school staff (Article 39) which occur in the course of the year. The *first* grant to a school is computed from the date at which (1) the appointment of a certificated teacher is notified to, and recognized by, the Department; or (2) the acting teacher passes the examination for a certificate (Article 44).
- (f.) The girls in a day school are taught plain needlework* and cutting out as part of the ordinary course of instruction.
- (g.) All returns called for by the Department are duly made; the admission and daily attendance of the scholars carefully registered by, or under the supervision of, the teacher (Article 67); accounts of income and expenditure, accurately kept by the managers, and duly audited;† and all statistical returns and certificates of character (Articles 67, 77, and 80) may be accepted as trustworthy.
- (h.) Three persons have designated: one of their number to sign the receipt for the grant on behalf of the school.

Exception:—

The treasurer of a school board signs the receipt for grants to schools provided by the board.

18. The grant may be withheld, if, on the inspector's report, there appears to be any serious *prima facie* objection. A second inspection, by another inspector, is made in every such instance, and if the grant be finally withheld, a special minute of the case is made and recorded.

Grants to Day Schools.

19. The managers of a school which has met not less than 400‡ times, in the morning and afternoon, in the course of a year, as defined by Article 13, may claim at the end of such year—

A. The following sums per scholar, according to the average number in attendance throughout the year (Article 26).

- (1.) 4s.
- (2.) 1s. if singing forms part of the ordinary course of instruction.
- (3.) 1s. if the inspector reports that the discipline and organization are *satisfactory*.

The inspector will bear in mind, in reporting on the organization and discipline, the results of any visits without notice (Article 12) made in the course of the school year; and will not interfere with any method of organization adopted in a Training College under

* This includes darning, mending, marking, and knitting; but no fancy work of any kind may be done in school hours.

† In the *Isle of Man* the accounts of every school will be audited and certified by the auditor of the Board of Education for the island.

‡ *Exceptions:—*

i. If a school is employed for the purpose of taking the poll at a *Parliamentary election*, under section 6 of the Ballot Act, 1872, the number of meetings during which the managers are deprived of the use of the school, *solely* in consequence of its being so employed, may, *if necessary*, be counted in making up,—

- 1. The 400 meetings of the school; or,
- 2. The 250 attendances of any scholar who was under instruction in the school the week before it was occupied for election purposes.

ii. If a school claiming annual grants for the first time has not been open for the whole year (Article 13); or, if a school has been closed during the year, under medical authority, on account of a local epidemic, a proportionate reduction is made from the number of meetings (400) and attendances (250) required by this Article.

inspection if it is satisfactorily carried out in the school. To meet the requirements respecting discipline, the managers and teachers will be expected to satisfy the inspector that all reasonable care is taken, in the ordinary management of the school, to bring up the children in habits of punctuality, of good manners and language, of cleanliness and neatness, and also to impress upon the children the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act.

B. For every scholar, present on the day of examination (Article 11), who has attended (Article 23) not less than 250* morning or afternoon meetings of the school:—

1. If above four, and under seven, years of age at the end of the year (Article 13),—
 - (a.) 8s. if the infants are taught as *a class* of a school, suitably to their age, and so as not to interfere with the instruction of the older children; or
 - (b.) 10s. if the infants are taught as *a separate department*, by a certificated teacher of their own, in a room properly constructed and furnished for their instruction.
2. If more than seven years of age, subject to examination (Articles 28, 29),—
 - (a.) 3s. for each pass in reading, writing, or arithmetic;
or
 - (b.) 4s. for each such pass in an infant school† or department. (Article 19 B. 1 b.).
3. After 31st March 1878, no grant will be paid for any scholar who passes in only *one* of these three subjects (Article 29 b.).
4. The results of the examination of each scholar will be communicated to the managers.
5. No scholar who has made the prescribed number of attendances may (without a reasonable excuse for absence on the day of the inspector's visit) be withheld from examination.

- C. 1. The sum of 4s. per scholar, according to the average number of children, above 7 years of age, in attendance throughout the year (Article 26), if *the classes* from which the children are examined in Standards II–VI., or in specific subjects (Article 21 b.), pass a creditable examination in any two of the following subjects, viz., grammar, history, elementary geography, and plain needlework.
2. The extent of the examination is indicated by the passages printed in *italics* in Article 28. Needlework *must* be taught according to a system previously approved by the inspector, who will judge it by specimens worked *on the day of inspection*, by girls, or classes, selected by him for the purpose; and he will pay regard to the special circumstances of half-time scholars under any Labour Act.
3. In districts where Welsh is spoken the intelligence of the children examined may be tested by requiring them to explain in Welsh the meaning of passages read.

* See note † on previous page.

† See Supplementary Rules 8 and 9 (Fifth Schedule).

4. No scholar who has made the prescribed number of attendances, or has, at the date of inspection, been for three months on the register may (without a reasonable excuse for absence on the day of the inspector's visit) be withheld from examination under this paragraph (C.) ; and one half of the children so examined must pass creditably.
5. The mode of examination (whether oral or on paper)* is left to the discretion of the inspector.
6. Only 2s. per head will be paid under this paragraph (C. 1.), unless 10† per cent. of the scholars examined under Article 19 B. 2 (a.) are presented in Standard IV. and upwards.
- D. The sum of 10l. (or 15l.), subject to a favourable report from the inspector, if the population within two miles, by road, of the school is less than 300 (or 200) souls, and there is no other public elementary school, with sufficient accommodation for such population, within three miles of the school.
- E. The sum of 40s. (or 60s.) in respect of each pupil-teacher required by Article 32 (c.), who satisfies fairly (or well) the conditions of Article 70 (e.).
20. 150 attendances are accepted in place of 250 (Article 19 B.), in the case of—
 - (a.) Scholars attending school under any half-time Act.
 - (b.) Scholars above 10,—
 - (1.) In respect of whom certificates have been granted in pursuance of the 74th section of the Elementary Education Act, 1870, or of any byelaws of a school board.
 - (2.) *In districts where no byelaws are in force*, certified by the managers to be beneficially employed at work when not at school.
 - (c.) Scholars who reside two miles, or upwards, from the school.
21. If the time table of the school, in use throughout the year, has provided for one or more specific subjects of secular instruction according to the table in Schedule IV.—
 - a. A grant of 4s. per subject may be made for every day scholar, presented in Standards IV.–VI. (Article 28) who passes a satisfactory examination in not more than *two* of such subjects.
 - b. Any scholar who has previously passed in Standard VI. may, if qualified by attendance, be presented for examination in not more than *three* of such specific subjects.
 - c. No payment will be made under this Article if less than 75 per cent. of the passes attainable in the Standard Examination, by the scholars presented for examination (Article 28), has been obtained.
 - d. No grant may be claimed under this Article on account of any scholar who has been examined, in the same subject,

* Examination on paper will, as a rule, be confined to scholars in Standard VI.

† This proportion will be raised in 1878 (1st April) to 15, in 1879 to 20, in 1880 to 25, and in 1881 to 30 per cent.

within the preceding year, by the Department of Science and Art.*

- e. The amount claimed under this Article is not taken into account in making a reduction under Article 32 (a.) 2.
- f. After the 31st of March 1877, every girl presented under this Article must take domestic economy (Schedule IV., Column 10) as a subject of examination.

Grants to Evening Schools (Articles 106–112).

22. The managers of a school which has met not less than 45 times in the evening, in the course of a year, as defined by Article 107, may claim (Articles 108 and 109),—

- (a.) The sum of 4s. per scholar, according to the average number in attendance throughout the year (Article 26).
- (b.) For every scholar who has, in the year, been under instruction, in secular subjects, for not less than 40 hours during evening meetings of the school 7s. 6d., subject to examination (Article 28), viz., 2s. 6d. for passing in reading, 2s. 6d. for passing in writing, and 2s. 6d. for passing in arithmetic.

Calculation of Attendance.

23. Attendance at a morning or afternoon meeting may not be reckoned for any scholar who has been under instruction in secular subjects less than two hours,† if above, or one hour and a half‡ if under, seven years of age; nor attendance at an evening meeting for any scholar who has been under similar instruction less than one hour.

24. Attendance of boys at military drill, under a competent instructor, or of girls at lessons in practical cookery, approved by the inspector, for not more than two hours a week, and 40 hours in the year, may, in a day school, be counted as school attendance.

25. Attendances may not be reckoned for any scholar in a day school under 3 or above 18, or, in an evening school, under 12 or above 21, years of age.

26. The average number in attendance for any period is found by adding together the attendances of all the scholars for the same period, and dividing the sum by the number of times the school has met within the same period; the quotient is the average number in attendance.

27. In calculating the average number in attendance, the attendances of half-time scholars reckon for no more than those of other scholars.

* See *Science Directory* (September 1875), *Section LI*. “No pupil in an elementary school, receiving aid from the Education Department, Whitehall, may be presented for examination by the Science and Art Department, in any subject of science, who has not passed Standard VI. of the New Code: nor who has been examined within the preceding six months in the same subject by Her Majesty’s Inspectors.”

† This may include an interval of 15 minutes for recreation during a meeting of 3 hours, or of 5 to 10 minutes in a shorter meeting.

‡ Not including any time allowed for recreation.

Standards of Examination.

28.	Standard I.	Standard II.	Standard III.	Standard IV.	Standard V.	Standard VI.
Reading.*	To read a short paragraph from a book, not confined to words of one syllable.	To read with intelligence a short paragraph from an elementary reading book.	To read with intelligence a short paragraph from a more advanced reading book.	To read with intelligence a few lines of poetry selected by the inspector.	Improved reading; and (<i>in day schools</i>) recitation of not less than 75 lines of poetry. N.B.—The passages for recitation may be taken from one or more standard authors, previously approved by the inspector. Meaning and allusions to be known, and if well known to store for deficiencies of memory.	Reading with fluency and expression; and (<i>in day schools</i>) recitation of not less than 50 lines of prose, or 100 of poetry.
Writing.	Copy in manuscript character a line of print, on slates or in copy books, at choice of managers; and write from dictation a few common words.	A sentence from the same book, slowly read once, and then dictated. Copy books (large or half-text) to be shown.	A sentence slowly dictated once from the same book. Copy books to be shown (small hand, capital letters, and figures).	Eight lines slowly dictated once from a reading book. Copy books to be shown (improved small hand).	Writing from memory the substance of a short story read twice; spelling, grammar, and handwriting to be considered.	A short theme or letter; the composition, spelling, grammar, and handwriting to be considered.
Arithmetic.	Simple addition and subtraction of numbers of not more than four figures, and the multiplication table, to 6 times 12.	The four simple rules to short division (inclusive).	Long division and compound addition and subtraction (money).	Compound rules (money) and reduction (common weights and measures).†	Practice, bills of parcels, and simple proportion.	Proportion, vulgar and decimal fractions.
Grammar, Geography, and History.		(1.) To point out the nouns in the passage read. (2.) Definitions, points of compass, form and motions of earth, the meaning of a map.	(1.) To point out the nouns, verbs and adjectives. (2.) Outlines of geography of England, with special knowledge of the county in which the school is situated.	(1.) Parsing of a simple sentence. (2.) Outlines of geography of Great Britain, Ireland, and Colonies. (3.) Outlines of History of England to Norman Conquest.	(1.) Parsing, with analysis of a "simple" sentence. (2.) Outlines of geography of Europe—physical and political. (3.) Outlines of History of England from Norman Conquest to accession of Henry VII.	(1.) Parsing and analysis of a short "complex" sentence. (2.) Outlines of geography of The World. (3.) Outlines of History of England from Henry VII. to death of George III.

N.B.—In History and Geography, the scholars in Standards IV.-VI. may, if desired, be taught and examined as one class, taking the three specified divisions of these subjects in successive years; and being expected to show greater proficiency according to the Standard in which they are presented. They should show special knowledge of any historical events or characters connected with the district in which their school is situated.

N.B.—As to the words printed in italics, see Article 19 C. 2.

* Reading will be tested in the ordinary class books, if approved by the Inspector; but these books must be of reasonable length and difficulty, and unmarked. If they are not so, books brought by the Inspector will be used. Every class ought to have two or three sets of reading books. The class examination (Article 19 C.) will be conducted so as to show the intelligence, and not the mere memory of the scholars. The new subjects introduced into Article 28 are mainly taken, with the same object, from the 4th Schedule (specific subjects) in the Code of 1874.

† The 'weights and measures' taught in public elementary schools should be only such as are really useful;—such as Avoirdupois Weight, Long Measure, Liquid Measure, Time Table, Square and Cubical Measures, and any measure which is connected with the industrial occupations of the district.

29. Scholars may not be presented a second time for examination—

- (a.) under a lower Standard; or,
- (b.) under the same Standard, unless they fail to pass in more than one subject in that Standard (Article 19 B. 3 and 4).

30. } *Suspended Articles.*
 31. }

Reduction of Grant.**32. The amount which may be claimed by the managers under Articles 19, 21, and 22 is reduced,—****(a.) By its excess above,—**

- 1. The income of the school from fees, rates, and subscriptions; and
- 2. One half* the expenditure (*see* Article 21e.) on the annual maintenance† of the school,

} in the year
 defined by
 Article 13.

(b.) By not less than one-tenth, nor more than one-half in the whole, upon the inspector's report, for faults of instruction, discipline, or registration, on the part of the teacher, or (after six months' notice) for failure on the part of the managers to remedy any such defect in the premises as seriously interferes with the efficiency of the school, or to provide proper furniture, books, maps, and other apparatus of elementary instruction. If the inspector at a visit without notice (Article 12), not less than six months after intimation has been given of the requirements of the Department, reports that they have not been carried into effect, a deduction may be made from the next grant to the school.**(c.)—**

- 1. If a staff of pupil-teachers (Article 70) is not provided at the rate of one for every 40 (or fraction of 40) scholars in average attendance, after the first 60,—

A deduction, at the rate of 17. for the year will be made on account of each of the first 20 scholars out of every 40 for whom a pupil-teacher is required but not provided.‡

- 2. A certificated (Article 43) assistant teacher, or an assistant fulfilling the conditions of Article 79, is equivalent to two pupil-teachers.
- 3. In mixed, girls, and infant schools a woman (not less than 18 years of age) who is employed during the whole day in the general instruction of the scholars, and in teaching sewing, is, if approved by the inspector, accepted as equivalent to a pupil-teacher.

(d.) By one-twelfth for each month of interval between the employment of two certificated teachers (Article 17d.). This reduction is not made if the interval does not exceed *three* months during which the school has been in charge of an uncertificated teacher.

* This reduction is not made in the case of the *first* grant paid to a school.

† This may include part of the salary of an organizing teacher, or of a teacher of drill, cooking, or any other special subject (Article 21), employed by the managers of several schools; but not expenditure on such items as school treats, clothing, money prizes, or any outlay on the premises beyond the cost of ordinary repairs.

‡ According to this rule,—

- (1.) No pupil-teacher is required for the first 60 scholars.
- (2.) One pupil-teacher is required for any number of scholars between 61 and 100, inclusive.
- (3.) Two pupil-teachers are required for 101 to 140 scholars and so on.

33. If the excess of scholars has arisen from increased attendance of children since the last settlement of the school staff (Article 39), the amount claimed by the managers is not reduced under Article 32c.

School Diary or Log-Book.

34. In every school receiving annual grants, the managers must provide out of the school funds, besides the Code for the year, and registers of attendance (Article 17h),—

(a.) A diary or log-book.

(b.) A portfolio to contain official letters, which should be numbered (1, 2, 3, &c.) in the order of their receipt.

35. The diary or log-book must be stoutly bound and contain not less than 300 ruled pages.

36. The principal teacher must make at least once a week in the log-book an entry which will specify ordinary progress, visits of managers and other facts concerning the school or its teachers, such as the dates of withdrawals, commencements of duty, cautions, illness, &c., which may require to be referred to at a future time, or may otherwise deserve to be recorded.

37. No reflections or opinions of a general character are to be entered in the log-book.

38. No entry once made in the log-book may be removed or altered otherwise than by a subsequent entry.

39. The summary of the inspector's report after his annual visit, or any visit made without notice, and any remarks made upon it by the Department, when communicated to the managers, must be immediately copied *verbatim* into the log-book, with the names and standing (*certificated teacher of the — class, or pupil-teacher of the — year, or assistant teacher*) of all teachers to be continued on, or added to, or withdrawn from, the school staff, according to the decision of the Department upon the inspector's report. The correspondent of the managers must sign this entry, which settles the school staff for the year.

40. The inspector will call for the log-book and portfolio at every visit, and will report whether they appear to have been properly kept. He will specially refer to the entry made pursuant to Article 39, and he will require to see entries accounting for any subsequent change in the school staff. He will also note in the log-book every visit paid without notice (Article 12), making an entry of such particulars as require the attention of the managers.

SECTION II.

TEACHERS REFERRED TO IN THE PRECEDING SECTION.

41. The recognised classes of teachers are,—(a.) Certificated teachers. (b.) Pupil-teachers. (c.) Assistant teachers.

42. Lay persons alone can be recognised as teachers in elementary schools.

Certificated Teachers.

43. Teachers in order to obtain certificates, must be examined (Article 44), and must undergo probation by actual service in school (Article 51).

Examination.

44. Examinations are held in December of each year at the several training colleges under inspection (Article 100), and at such other centres as may be necessary.

45. A syllabus of the subjects of examination for male and female candidates respectively may be had on application to the Department (Article 14).

46. The names of teachers desiring to be examined must be notified by the managers of their schools to the Department before the 1st day of October preceding the examination.

47. The examination for certificates is open to,—

(a.) Students who have resided for at least one year in training colleges under inspection; *or*,

(b.) Candidates who are upwards of 21 years of age, and have either—

1. completed an engagement as pupil-teacher satisfactorily;
2. obtained a favourable report from an inspector; *or*,
3. served as assistants, for at least six months, in schools under certificated teachers.

Candidates who at the time of the examination are not teachers of schools to which annual grants are or may be made, must be recommended by the authorities of their college, or by the managers of the school in which they last served.

48. Teachers attending the examination may at their option take the papers of the first or second year's students (Article 102).

49. A list is published showing the successful candidates of each year, whether students or acting teachers, arranged in four divisions in the first, and three divisions in the second, year.

50. The relative proficiency of the candidates according to examination is recorded upon their certificates.

Probation.

51. Candidates for certificates, after successfully passing their examination, must, as teachers continuously engaged in the same schools, obtain two favourable reports from an inspector, with an interval of one year (Article 13) between them; and, if the first of these reports be not preceded by service of three months (at the least) since the examination, a third report, at an interval of one year after the second report, is required. If the second (or third) report is favourable a certificate is issued.

52. Teachers under probation satisfy the conditions which require that schools be kept by certificated teachers.

Certificates.

53. Certificates are of three classes. No certificate is originally issued above the second class. The third (lowest) class includes special certificates for teachers of infants, and of small schools.

Certificates of the First and Second Class.

54. Candidates who are placed by examination in any of the first three divisions (Article 49), receive certificates of the second class, which can be raised to the first class by good service only.

55. Certificates of the second class remain in force for 10 years from the date of their issue, after which interval they are open to revision according to the intermediate reports.

Certificates of the Third Class.

56. Candidates who are placed by examination in the fourth division (Article 49) receive certificates of the third class.

57. Certificates of the third class do not entitle the teachers to have the charge of pupil-teachers.

58. Certificates of the third class can be raised only by examination.

59. Certificates of the third class may be granted, without examination, upon the report of an inspector, to acting teachers who satisfy the following conditions:—

(1.) They must, at the date of the inspector's report,—

- (a.) be above 25 years of age;
- (b.) have been teachers of elementary schools for at least five years; and
- (c.) present certificates of good character from the managers of their schools.

(2.) The inspector must report,—

- (a.) That they are efficient teachers;
- (b.) That not less than 20 children, who had been under instruction in their schools during the preceding six months, were individually examined (Article 28); and
- (c.) That at least 15 of the "passes" of these scholars in reading, writing, or arithmetic, were made in the second or some higher Standard.

(3.) *No applications for certificates under this Article will be entertained which do not reach the Department (Article 14) on or before the 31st of March 1879.*

59. (a.) In schools attended by infants only (under 7 years of age), the conditions of Article 59, (2), (b. and c.) are not required to be fulfilled.

59. (b.) In schools having a total population of less than 100 souls within three miles of them, for which no other school is available, the conditions of Article 59 (2), (b. and c.) and (3) are not required to be fulfilled. In such cases certificates will be granted to women only, and will not qualify the holders (Article 17 d.) of them for the charge of schools of any other class.

60. Pupil-teachers who have completed their engagement with credit, and who have passed satisfactorily either the examination for the close of their fifth year (Schedule I.) or (Article 94) that referred to in Article 91, may, upon special recommendation by the inspector, be provisionally certificated in the third class for immediate service in charge of schools (Article 4) which have an annual average attendance of not more than 60 scholars.*

61. After their 25th year of age (completed) their provisional certificates must have been exchanged for permanent certificates (Article 43) or are *ipso facto* cancelled.

61. (a.) The provisional certificate is confined to an entry of the pupil-teacher's name in a register kept by the Department, and does not involve the issue of any certificate to the pupil-teacher.

62. The managers of several schools may combine to employ an organizing teacher to superintend the certificated teachers of these schools. (*See footnote to Article 32. a. 2.*)

Future Rating of Certificates issued before the 1st of January 1871.

63. Certificates of the first or second class issued before the 1st of January 1871 are rated as of the first class.

* Teachers provisionally certificated under the Code of 1870 (Article 132) may, until they complete the 25th year of their age, be accepted as satisfying the conditions of Article 17 (d) of the New Code, in the schools in which they are now engaged.—(*Minute of 20th March 1871.*)

64. Certificates of the third class, or upper grade of the fourth class, and infant school certificates of the first class, issued before the 1st of January 1871, are rated as of the second class. Such certificates will be open to revision at the end of 10 years from the date of their issue, or of their last revision.

65. Certificates of the lower grade of the fourth class and infant school certificates of the second class, issued before the 1st of January 1871, are rated as of the third class.

66. The class of any certificate not yet issued will be fixed by Articles 64 and 56.

Reports of Managers and Inspector.

67. The managers must annually state whether the teacher's character, conduct, and attention to duty have been satisfactory.

68. The inspector reports of each school visited by him whether it is efficient in organization, discipline, and instruction.

69. Certificates may, at any time, be recalled, suspended, or reduced under Articles 67 and 68.

Pupil-teachers.

70. Pupil-teachers are boys or girls employed to serve in a school on the following conditions, namely:—

(a.) That the school is reported by the inspector to be—

1. Under a duly certificated teacher (Articles 43 and 57).
2. Held in suitable premises.
3. Well furnished and well supplied with books and apparatus.
4. Properly organized and skilfully instructed.
5. Under good discipline.
6. Likely to be maintained during the period of engagement.

(b.) That the pupil-teachers be not less than 13 years (completed) of age at the date of their engagement.

(c.) Be of the same sex as the certificated teacher under whom they serve; but in a mixed school female pupil-teachers may serve under a master, and may receive instruction from him out of school hours, on condition that some respectable woman, approved by the managers, be invariably present during the whole time that such instruction is being given.

(d.) Be presented to the inspector for examination at the time and place fixed by his notice (Article 11).

(e.) Pass the examinations and produce the certificates specified in Schedule I.

(f.) That the managers enter into an agreement in the terms of the memorandum in the Second Schedule to this Code. A copy of this memorandum is sent to the managers for every candidate approved by the Department and unless duly completed does not satisfy Article 32 (c.).

(g.) That not more than four pupil-teachers are engaged in the school for every certificated teacher serving in it.

71. The Department is not a party to the engagement, and confines itself to ascertaining, on the admission of the pupil-teacher and at the end of each year of the service—

(a.) Whether the prescribed examination is passed before the inspector.

(b.) Whether the prescribed certificates are produced from the managers and teachers.

72. Whatever other questions arise upon the engagement may be referred to the Department (provided that all the parties agree in writing

to be bound by the decision of the Department as final), but, otherwise, must be settled as in any other hiring or contract.

73. Vacancies in the office of pupil-teacher which occur in the course of any year (Article 13) must not be filled up until after the next examination by the inspector.

74. The candidate or candidates for such vacancies must be engaged in the meantime by the week only as monitors, and the memorandum of agreement (Article 70f) will not be issued by the Department to the managers until the inspector's report has been examined.

75. Temporary monitors engaged by the week, pursuant to Article 74, for the supply of vacant pupil-teacherships during a current year (Article 13), satisfy Article 32 (c), provided—

(a.) That a sufficient number of candidates to complete the requisite proportion of teachers to scholars pass the next examination for admission (Article 77) to permanent engagements; and

(b.) That the vacancies are reported to the Department as soon as they occur, and have been occasioned by causes which are accepted by the Department as satisfactory.

76. Except in the cases provided for by Article 75, each vacancy in a pupil-teachership during a current year (Article 13) works a forfeiture under Article 32 (c).

77. The qualifications and certificates required of candidates for admission, and of pupil-teachers in each year of their service, are regulated by the First Schedule annexed to this Code.

Pupil-teachers who have successfully completed their Engagement.

78. At the close of their engagement pupil-teachers are perfectly free in the choice of employment. If they wish to continue in the work of education, they may become assistants in elementary schools (Article 79), or may be examined for admission into a training college (Article 91), or may be provisionally certificated for immediate service in charge of small schools (Article 60).

Assistant Teachers.

79. Pupil-teachers who have completed their engagement with credit, (having passed satisfactorily either of the examinations referred to in Article 60) and candidates, not having been pupil-teachers (Article 93 c), who have passed with success (Article 94) the examination referred to in Article 91, may serve as assistants in schools in place of pupil-teachers, without being required to be annually examined.

80. Such assistants cease to fulfil the conditions of Article 32 (c), if at any time the inspector reports them to be inefficient teachers, or if they fail to produce from the managers, and from the principal teacher, of their school, the same certificates of conduct, attention to duty, and obedience, as are required from pupil-teachers.

81. A vacancy caused by the withdrawal of an assistant in the course of any school year (Article 13) may be supplied by the appointment of temporary monitors, pursuant to Articles 74, 75, or of another assistant, qualified according to Article 79.

82. Assistants make their own terms with the managers, both as to hours and wages.

82 (a). Assistants are counted as part of the school staff (Article 39) from the date at which their appointments are notified to, and approved by, the Department.

PART II.
TRAINING COLLEGES.

SECTION I.

83. A training college includes—

- (a.) A college, for boarding, lodging, and instructing candidates for the office of teacher in elementary schools; and
- (b.) A practising school, in which such candidates may learn the exercise of their profession.

84. No grant is made to a training school unless the Department is satisfied with the premises, management, and staff.

SECTION II.

GRANTS TO TRAINING COLLEGES.

85. Annual grants are made to practising schools (Article 83 *b*) on the same conditions as to other public elementary schools.

86. Grants are placed to the credit of each college of 100*l.* for every master, and of 70*l.* for every mistress who, having been trained in such college during two years,—

(a.) completes the prescribed period of probation (Article 51), and becomes qualified to receive a certificate as a teacher in a public elementary school, or in a training college;

(b.) is reported by the proper department in each case to have completed a like period of good service as an elementary teacher in the Army or Royal Navy, or (within Great Britain) in Poor Law Schools, Certified Industrial Schools, or Certified Reformatories.

87. Teachers who have been trained for one year only may obtain certificates after probation (Article 51), or may be reported by the proper department, upon the same terms as others; and grants, of half the amounts specified in Article 86, may be placed to the credit of the colleges in which they were trained, provided—

(a.) they completed their training before 1st January 1864; or

(b.) are teachers of infants, having—

- 1, received a complete and special course of training for that service in their colleges, which must have been previously recognised by the Department as providing such a course; and

- 2, undergone their probation in infant schools.

88. (*Lapsed Article.*)

89. The annual grant to each college is paid out of the sums placed to its credit (Articles 86, 87), and must not exceed—

(a.) 75 per cent. of the expenditure of the college for the year, certified in such manner as the Department may require.

(b.) 50*l.* for each male, and 35*l.* for each female, Queen's scholar (Article 96), in residence for continuous training throughout the year for which it is being paid.

90. The annual grant to each college is paid as follows:—

(a.) An instalment of 12*l.* (males), or 8*l.* (females) is paid on 1st March, 1st June, and 1st September, in respect of every Queen's scholar (Article 96) in residence for continuous training throughout the year.

(b.) Part of the instalment of the 1st of September may be suspended, if payment of the full amount then due would cause the limit under Article 89 (a) to be exceeded.

(c.) The balance is adjusted as soon as the college accounts for the year have been closed, audited, and approved by the Department.

SECTION III.

ADMISSION INTO TRAINING COLLEGES.

91. An examination of candidates for admission into training colleges is annually held at each college in summer, commencing at 10 a.m. on the first Tuesday after the 2nd of July (*4th July, 1876.*)

92. The examination extends to the subjects required in the course of a pupil-teacher's engagement (Schedule I.).

93. The candidates are selected, and admitted to the examination, by the authorities of each college on their own responsibility, subject to no other conditions, on the part of the Department, than that the candidates—

(a.) intend *bonâ fide* to adopt and follow the profession of teacher in schools fulfilling the conditions of Article 86 (a) or (b).

(b.) having been pupil-teachers, have successfully completed their engagement.

(c.) not having been pupil-teachers, will be more than 18 years of age on the 1st of January next following the date of the examination. This article will apply to pupil-teachers whose engagement may have been determined under section 5 of the memorandum of agreement (Article 70 f), (1) without discredit to themselves, and (2) for reasons approved by the Department.

94. The successful candidates are arranged in two classes in order of merit.

95. The authorities of each college may propose to the Department for admission any candidate declared to be admissible pursuant to Article 94.

96. Such candidates when admitted are termed *Queen's Scholars.*

97. Before candidates are admitted—

(a.) The medical officer of the college must certify the state of their health to be satisfactory, and that they are free from serious bodily defect, or deformity; and,

(b.) They must sign a declaration signifying their intention conformably to Article 93 (a).

98. The authorities of each college settle their own terms of admission.

99. Upon proof by the authorities of any college that candidates have not fulfilled the conditions signed by them on admission into the college, the Department will refuse to grant teachers' certificates (Article 53) to such candidates, or to admit them to probation for certificate (Article 51).

SECTION IV.

EXAMINATION OF STUDENTS IN TRAINING COLLEGES.

100. An examination of the resident students is held in December at the several colleges. This examination will commence in 1876 on Tuesday the 12th of December, at 10 a.m.

101. No student may be presented for examination except such as, at the date of their admission, satisfied Article 93, and have been resident throughout the whole year. No such student may be left out.

102. The students have a different examination according as they are males or females, or are at the end of a first or second year of residence.

103. The first year's syllabus for females includes special subjects for the teachers of infants. Candidates who pass in these subjects, and complete their probation (Article 51) in schools for infants, receive special mention thereof (*stamp*) on their certificates.

104. Students who pass successfully through two years of training receive special mention thereof (*stamp*) on their certificates.

105. Students who fall into the fourth division (Article 49) at the end of the first year's residence are required to take up the first year's subjects again at the end of their second year.

PART III.

SPECIAL PROVISIONS.

EVENING SCHOLARS.

106. The managers of any school to which annual inspection has already been promised (Article 11) may apply in writing, before the 1st of January, to the *Inspector of the district* for an examination of their evening scholars (Article 22). The application must be renewed annually.

107. Only one examination is held per annum of evening scholars in the same school, and it may be held on any day, between the 1st of February and 30th of April, that may be arranged with the Inspector, provided that the school has met the required number of times (Article 22) since the date of the last examination.

108. *If the evening school is connected with a day school, in receipt of annual grants, and the accounts of the two schools are kept as one account*, the grant for the examination of the evening scholars is paid as part of the next annual grant to the whole school (Article 13).

109. *If the evening school is not connected with a day school, in receipt of annual grants, or, being so connected, has a distinct and separate account*, the grant is paid as soon as possible after the 30th of April; at which date, in such cases, the evening school year is considered to end.

110. The Inspector may make arrangements for the examination, at some convenient centre, of the evening scholars of several schools.

111. A separate examination will not be held for any school, unless 20 scholars are to be presented to the inspector. If less than 20 scholars are to be presented, they can be examined only at a collective examination (Article 110), or at the same time with the day scholars. The number to be presented must be stated in the managers' annual application (Article 106) to the Inspector.

112. The inspector may either hold the examination himself, or entrust it to an assistant approved by the Department.

Certificates under Labour Acts.

113. The inspector after his yearly visit (Article 11) to a school will grant such certificates as may be required for scholars who have reached the standard (Article 28) prescribed by, or pursuant to the provisions of, the Agricultural Children Act, 1873, or any other Act for regulating the education of children employed in labour.

114. The inspector may depute his assistant, or the certificated teacher of the school, to sign these certificates.

115. Certificates will be issued for those scholars only who pass in all the three subjects (Article 28) in the prescribed standard, or in a higher standard.

116. For the purpose of granting these certificates, the inspector, or his assistant, will examine—

- (1.) Scholars in the school, whether they have made 250 attendances (Article 19 B.), or not;
- (2.) Other children, not being scholars in the school, allowed by the managers to attend on the day of inspection.

117. If there is no school under inspection at which the children of any parish, or group of parishes, for whom certificates are required, can conveniently attend for examination, application for a special examina-

may be made by any person interested in procuring such certificates subject to the following regulations:—

- a. The application shall be sent to the inspector for the district not less than 14 days before the date at which it is desired that the examination should be held.
- i. The applicant must specify the number of children not less than 5 to be presented for examination, and must undertake—
That all children within the parish, or group of parishes, for whom certificates are needed, will be summoned to and allowed to attend the examination: and—
That a convenient room will be provided for the examination at such day and hour as shall be fixed by the inspector.
- (c.) The applicant must satisfy the inspector that he is a proper person to conduct the preliminary proceedings, and, if necessary, to submit for discussion the certificates which may be granted after the examination.

CHAPTER II.

PENSIONS.

114. A limited number of pensions will be granted to teachers who were employed in that capacity when the *Minutes** relating to pensions were enacted:

- (1.) The proposed pensioner must—
 - (a.) Be a certificated teacher in a public elementary school, or training college, at the time when the pension is applied for.
 - (b.) Have become incapable, from age or infirmity, of continuing to teach with an efficiency.
 - (c.) Have been employed since the 6th of May 1851 as principal or assistant teacher in elementary schools, or training colleges.
 - (d.) Be recommended by Her Majesty's Inspector, and the managers of the schools served in.
 - (e.) Be 60 years of age if a man, or 55 if a woman, unless the pension is applied for on the ground of failure of health.
- (2.) Pensions will be granted to those teachers only who have been, during the seven years preceding the application on their behalf, employed in schools or colleges, under inspection, and are in need, and deserving, of such assistance.
- (3.) Applications for a pension will be received only from the managers of the school in which the teacher is serving at the date of retirement.
- (4.) These applications will be collected for decision, on their comparative merits, twice a year, about Lady Day and Michaelmas.
- (5.) Teachers who entered on the charge of a school before 1851, will be regarded, *ceteris paribus*, as having the first claim.
- (6.) The maximum number and value of pensions receivable at one time, in England and Scotland together, will be as follows:—

				£
270 {	20 pensions of 30 <i>l.</i> each	-	-	600
	100 pensions of 25 <i>l.</i> each	-	-	2,500
	150 pensions of 20 <i>l.</i> each	-	-	3,000
				6,100
	Donations or special gratuities (each year)	-		400
				6,500

* *Minutes* of 25th August and 21st December 1846, and 6th August 1851.

(7.) The pension will be paid yearly, on certificates proving identity, good behaviour and continued need.

CHAPTER IV.
REVISION OF CODE.

119. The Department, as occasion requires, may cancel or modify articles of the Code, or may establish new articles, but may not take any action thereon until the same shall have been submitted to Parliament, and shall have lain on the Table of both Houses for at least one calendar month.

120. The Code shall be printed each year, in such a form as to show separately all articles cancelled or modified, and all new articles, since the last edition, and shall be laid on the Table of both Houses within one calendar month from the meeting of Parliament.

121. The schedules and notes annexed to the Code shall have the same effect as the Articles of the Code, and shall be subject to the provisions of Articles 118 and 119.

(Signed) RICHMOND AND GORDON,
Lord President of the Council.

SANDON,
Vice-President of the Committee of Council
on Education.

F. R. SANDFORD,
Secretary.

Education Department,
7th March 1876.

NEW CODE (1876).

FIRST SCHEDULE - - - QUALIFICATIONS AND CERTIFICATES OF PUPIL-TEACHERS

	1. Health.* N.B.—Copies of all these Certificates should be entered in the Log Book.	2. Character and Conduct.	3. Reading and Repetition.	4. English Gram and Composition
Admission	A medical certificate that candidate is not subject to any infirmity likely to interfere with profession of teacher.	A certificate from managers that the moral character of the candidates and of their homes justifies an expectation that the instruction and training of the school will be seconded by their own efforts and the example of their parents.	To read with fluency, ease, and expression.	To point out the speech in a simple and to write from a neat hand, with a clear and punctuation of simple prose. [In the following writing, one line of and one of small is required.]
1st Year	Certificate from managers that pupil-teacher has not suffered any failure of health likely to incapacitate for profession of teacher.	1. Certificate of good conduct from the managers. 2. Certificate of punctuality, diligence, obedience, and attention to their duties, from the master or mistress.	To read as above - -	The noun, verb, adjective, with their respective simple sentence; a passage of simple to them with ordi-ness, or a short lett
2d Year	Same as at end of first year.	Same as above - -	To read as above; and to repeat 50 consecutive lines of poetry with just expression and knowledge of the meaning.	The pronoun, adverb, position, with their in a sentence; an from memory the s a passage of simple to them with ordi-ness, or a short lett
3d Year	Same as at end of first year, together with one from a medical practitioner.	Same as above - -	To read as above; and to repeat 40 consecutive lines of prose.	The conjunction, analysis of sentences write full notes of a subject selected spectator.
4th Year	Same as at end of first year.	Same as above - -	To read as above; and to repeat 100 lines of poetry.	Recapitulation of the exercises; the English of the Latin; and to write to write from memory of a longer passage at the end of second
5th Year	Same as at end of first year. * Scrofula, fits, asthma, deafness, great imperfections of the sight or voice, the loss of an eye or leg, or the permanent disability of either arm or leg, curvature of the spine, hereditary tendency to insanity, or any constitutional infirmity of a disabling nature, is a positive disqualification in candidates for the office of pupil-teacher.	Same as above - -	To read as above; and to repeat 80 lines of prose. N.B.—The passages for repetition in prose and poetry must be of a secular character, and taken from some standard English writer, approved by Her Majesty's Inspector. The meaning and allusions if well known will atone for deficiencies of memory.	Recapitulation of preceding exercises; something of the growth of the English language; and to write composition on some subject selected by Her Majesty's Inspector.

able pupil-teachers, before admission, must produce a certificate from the schoolmistress and managers that the candidate is competent as a sempstress; and, at the annual examinations, must bring certified specimens of the work of the needlework. The inspector, at the time of examination, or afterwards, may examine the work of the needlework. A paper of questions on domestic economy may be given to the candidates for admission to Training Schools at the Christmas examination (Article 91).

* Detailed information respecting the means of instruction, and the places and times of examination, apply to the Department of Science and Art, South Kensington, London, W."

FIRST SCHEDULE.

MISSION AND DURING THEIR ENGAGEMENT.

5. Arithmetic and Algebra.	6. Geography.	7. History.	8. Teaching.	9. Additional Subject.	10. Drawing.* <i>Where suitable Means of Instruction exist.</i>	11. Music.† <i>Where suitable Means of Instruction exist.</i>
Write from dictation, and copy correctly, sums of the first four rules of Arithmetic, simple and compound, including weights and measures.	Geographical definitions; the distribution of land and water; and the outlines of England and Wales.	- - -	To teach a class to the satisfaction of Her Majesty's inspector.	1. A paper will be set at the examination of candidates for admission to training schools (Articles 91, 92) in 1. Latin. 2. Greek. 3. French. 4. German. 8. This paper will contain grammatical questions and easy passages for translation into English.	1. Pupil-teachers who during their engagement successfully work exercises in freehand, geometry, perspective, model, and blackboard drawing are credited with marks in any future examination under Articles 44, 91, or 100. 2. The exercises may be worked in any order, except that pupil-teachers cannot be examined in blackboard drawing till they have passed in all the other subjects.	—
Male and Female Pupil-teachers.	The British Isles. [Maps to be drawn in this and the following years.]	- - -	The same, and to show increased skill in instruction and discipline.	3. Marks will also be given to any candidate at that examination who, at one of the examinations held in May of each year by the Department of Science and Art,* has taken a first class in the elementary stage, or passed in the advanced stage, of one of the following subjects, viz.:- 5. Mechanics. 6. Chemistry. 7. Animal Physiology.	3. Examinations are held— (1.) In <i>March</i> at the elementary schools in which drawing is taught. (2.) In <i>May</i> at the Schools of Art (and Art Night Classes) connected with the Department of Science and Art. 4. Pupil-teachers should attend the examination at their own school, if one is held there; if not, they should be examined at the Art School, or Class, where they have been taught drawing. They cannot be examined both in March and May; nor on the occasion of H.M. Inspector's visit to their school.	The natural scale, and the intervals found in it. Shapes and relative values of notes and rests. Places of notes on the treble staff.
Compound and Fractional.	Europe.	The succession of the English Sovereigns from the reign of Egbert, with dates, to the present time.	The same	2. Acoustics. Light and Heat. 9. Magnetism, Electricity. 10. Physical Geography.	4. Pupil-teachers may also, with the consent of the authorities of a Training College, be examined in blackboard drawing (<i>only</i>) at the examination held, towards the close of the year, at each of these Colleges.	Relation of treble staff to bass. Places of notes on both. Simple common, and simple-triple time.
Decimal and Vulgar Fractions.	The Colonies.	Outlines of British history to the accession of Henry VII.	The same	11. Botany.	5. Pupil-teachers may also, with the consent of the authorities of a Training College, be examined in blackboard drawing (<i>only</i>) at the examination held, towards the close of the year, at each of these Colleges.	Scales and intervals altered by sharps and flats. Compound times.
Book-keeping, Plane and Solid Geometry.	Asia and Africa.	Recapitulation of the above.	To satisfy Her Majesty's inspector of power to conduct a division of the school, or manage grouped classes in the class-room and specially to give a collective lesson.			The minor scale in its diatonic forms.
Interest and Recapitulation of the preceding rules.	America and the Oceans.					The minor scale in its chromatic forms, and the chromatic intervals found in it.

examination for admission to Training Colleges (Article 91) additional marks will be given to candidates who pass examination in practical skill.

ing single notes, or passages of two or more notes, in a given scale, from dictation; or, naming such notes sounded by examiner.

ng, or reading without musical intonation, a unison passage of one or more measures, in time; or, giving the time, of such measure, or measures, recited by the examiner.

pupil-teachers may be examined at the end of any year in subjects prescribed for preceding years in columns 1 to 11 of the Schedule.

SECOND SCHEDULE.

I.—FORM OF MEMORANDUM OF AGREEMENT (Article 70 f).

¹ Names, &c. in full of a quorum of the managers.

MEMORANDUM OF AGREEMENT between ¹ _____

_____ herein-after called *the managers*, on behalf of the managers of the _____ School, and ² _____ herein-after called *the surety*, the ³ _____ of ⁴ _____

⁵ Father, or as the case may be.

⁶ Name in full of the pupil-teacher.

⁷ His or her.

The said managers, for themselves, their executors, administrators, and assigns, agree with the said surety, h⁵ _____ executors, administrators, and assigns, as follows:

1. The said managers agree to engage the said pupil-teacher to serve under a certificated teacher during the usual school hours in keeping and teaching the said school, but so that the said pupil-teacher shall not be obliged to serve therein more than six hours upon any one day, nor more than 30 hours in any one week. Sunday is expressly excluded from this engagement.

⁸ The month defined by Article 11.

⁹ Preceding month.

¹⁰ Five full years; or any less number of years, not under two, provided (a.) that the candidate has passed for admission the examination fixed for a later year in proportion to the reduced term of service; and provided also (b.) that the end of the reduced term of service fall beyond the candidate's 15th year (completed).

¹¹ The sum to be inserted must be fixed at the discretion of the parties, having in view the local rate of wages, and the advantages of the school as a place wherein to learn the business of a teacher.

¹² Week, or as the parties may agree.

2. This engagement shall begin on the first day of ⁶ _____ 187____, and shall end on the last day of ⁷ _____ 187____, but if the said pupil-teacher shall, with the consent of the other parties hereto, attend the examination for admission into Training Colleges next preceding the last-mentioned date, this engagement may end on the 31st day of the month of December next following such examination.

3. The said pupil-teacher shall be paid as wages ⁹ _____ per ¹⁰ _____ in the first year, and this sum shall be increased by ⁹ _____ per ¹⁰ _____ in each subsequent year of the engagement, but such increase may be stopped at the discretion of the managers of the said school for the time being for the unexpired remainder of any year after receipt of notice from the Education Department that the said pupil-teacher has failed to pass the examination, or to fulfil the other conditions of a pupil-teacher according to the standard of the preceding year as prescribed in the Articles of the Code of the said Department applicable to the case.

4. The said pupil-teacher, while the school is not being held, shall receive, without charge, from a certificated teacher of the said school, special instruction during five hours per week, of which hours not more than two shall be part of the same day. Such special instruction shall be in the subjects in which the said pupil-teacher is next to be examined pursuant to the said Articles.

5. The said pupil-teacher shall be liable to dismissal without notice for idleness, disobedience, or immoral conduct of a gross kind respectively; and this engagement shall be terminable on either side by a written notice of six months, or in lieu of such notice by the payment on either side of 3*l.* in the first year, 4*l.* in the second, and an additional pound in each succeeding year of the engagement, but never exceeding 6*l.* in the whole; such payment to be recoverable as a debt by the party entitled to receive it, and to be over and above the settlement of all other accounts between the parties.

6. The said pupil-teacher enters into this engagement freely and voluntarily on h⁵ _____ own part, and with the privity and consent of the said surety.

¹³ All the parties named must sign, but need not do so together. Each signature should be written in a separate line, and must be attested by that of a witness who sees it made. The same witness may attest more than one signature.

7. The said surety agrees with the said managers, their executors, administrators, and assigns, to clothe, feed, lodge, and watch over the said pupil-teacher during the continuance of this engagement in a manner befitting the same.

Signed ¹¹ this _____ day of _____ in the presence of _____ in the presence of _____ in the presence of _____

N.B.—1. This memorandum must be executed *by all the parties named in it, viz.:*—

Managers.
Surety.
Pupil-teacher.

2. If it be executed with blanks still remaining in it, they cannot legally be filled up afterwards, except as part of a new agreement requiring a new stamp. *An incomplete memorandum does not satisfy Article 32 (c).*
3. The memorandum, when executed, should be deposited with the school papers (Article 34 b). The surety should have either an executed duplicate (which requires a second stamp), or a certified copy. The agreement exists only between the persons who sign it. If any of them are changed (*by removal of managers, or otherwise*), instructions for a new agreement (with stamp) in the following form, may be obtained upon application (Article 14) to the Education Department.

N.B.—A similar form of agreement is supplied by the Department for use in Board Schools.

II.—FORM OF NEW AGREEMENT ON CHANGE OF MANAGERS.

¹ The surety in the existing Memorandum. MEMORANDUM OF AGREEMENT between ¹ _____
² The Managers in the original Memorandum, and the Executors of any of them who are deceased. within and herein-after described as *the Surety*; ² _____
the persons within described as *the Managers*; ³ _____
and ⁴ _____
⁵ The name, description, and address of the new Manager or Managers. herein-after described as “the Managers.”
1. The said Surety and the said ² _____ hereby mutually rescind the within written Agreement, and agree that the same shall be henceforth determined, and of no further force as regards the future.
⁶ The name, description, and address of the present Managers, excluding such as will be no longer Managers, and including the new Manager or Managers. 2. The said Surety and the said “Managers” hereby mutually agree to adopt and enter into an agreement in the same words, and to the same effect as the within written agreement for the unexpired term thereof; and that the like obligation and responsibility shall exist and be of force between them in like manner and to all intents and purposes as if the name of the _____
⁷ The new Manager or Managers. _____
⁸ Deceased or outgoing Manager or Managers. _____
⁹ All the parties named must sign, but need not do so together. Each signature should be written in a separate line, and must be attested by that of a witness who sees it made. The same witness may attest more than one signature. said ⁵ _____
had been inserted therein and signed thereto, instead of the name of the said ⁶ _____
Signed ⁷ this _____ day of _____, 187 _____,
_____ in the presence of _____
_____ in the presence of _____
_____ in the presence of _____

N.B.—This memorandum must be executed *by all the parties named in it, viz.:*—

Managers.
Surety.
Pupil-teacher.

If it be executed with blanks still remaining in it, they cannot legally be filled up afterwards, except as part of a new agreement requiring a new stamp. *An incomplete memorandum does not satisfy Article 32 (c).*

III.—FORM FOR CANCELLING ENGAGEMENTS OF PUPIL-TEACHERS.

(To be endorsed on the original Memorandum.)

The within written Memorandum of Agreement is cancelled by the undersigned parties, being the same parties by whom it was executed.

Witness our hands, this _____ day
of _____ 187 _____

THIRD SCHEDULE.

ARTICLES (22–37) OF THE CODE OF 1870 RELATING TO BUILDING GRANTS.

(For these Articles see Code of 1872.)

FIFTH SCHEDULE.

SUPPLEMENTARY RULES.

RULE 1.—In column II. of the Examination Schedule the names of the qualified scholars must be entered class by class, *beginning with the lowest scholar in the lowest class.*

RULE 2.—The entries in column VI. must show where one *class* ends and another begins. The number denoting each *class* is to be written only *once*; dots (".") are to be put for each repetition of it, until the next higher class begins. There must be no intermixture of classes.

RULE 3.—The entries in column VII*b*. will show where one *standard* ends and another begins. The number denoting each *standard* is to be written only *once*; dots (".") are to be put for each repetition of it until the next higher standard begins. There must be no intermixture of standards.*

RULE 4.—The end of each standard in column VII*b*. need not (although, of course, it may,) coincide with the end of each class in column VI.* Compare the entries opposite to No. 6 who ends a *class*, but not a *standard*; No. 8 who ends a *standard* but not a *class*; No. 16 who ends *both* a *class* and a *standard* (this is preferable).

RULE 5.—All the scholars must be presented in the classes to which the school registers prove them to belong, unless they fall as "*Exceptions*" under Rule 6.

RULE 6.—The children who, for whatever reason, are presented under a lower standard than that which an examination of the school according to the above rules assigns to their class, must be entered *last* in the Schedule under the title of "*Exceptions*," otherwise they will violate Rule 2 or 3. No child is to be placed among the "*Exceptions*" unless there is some special *excuse* for doing so, such as previous *illness*, &c. *Prima facie*, every child who is not fit to be *examined* in its own class has been wrongly placed there for *instruction*.

RULE 7.—The Inspector is directed to refuse to examine children in Schools *wherein Rule 2 or 3 is violated*. He will in such cases proceed to inspect the School, and will report to the Education Department why he has left column VIII. (*his Report on each candidate*) in the Examination Schedule blank.

RULE 8.—No grant will be paid to a Day School in which children are retained after the age of 8, unless one *class*—*i.e.* all who are to be examined as members of one class, according to Rule 5—be presented *at least as high* as Standard II.

RULE 9.—A deduction of at least one-tenth will be made from the grant to a Day School in which children are retained after the age of 10, unless one *class*—*i.e.* all who are to be examined as members of one class, according to Rule 5—be presented *above* Standard II.

RULE 10.—For the rule how to find the average number of scholars in attendance at a school for any period, see Article 26 of the Code.

* In the following transcript of part of the Examination Schedule, Columns II., VI., and VII*b*., are filled up, *by way of example*, according to Rules 2 and 3. Of course, the other Columns must not, in practice, be left blank; and the actual numbers, presented in each class, will generally be much larger.

I.	II.	III.	IV.	V.	VI.	VII <i>a</i> .	VII <i>b</i> .
Number.	NAME.	Age (on last Birth- day).	Date of Admission to this School. Year. Month.	Number of Attend- ances† in the Year.	In what class of School; first means highest.	Under what Standard LAST examined, enter I., II., III., &c. as case may require.	Under what Standard NOW to be examined, enter I., II., III., &c. as case may require.
1	John Jones				4th.		I.
2	Thomas Peters ..				"		"
3	Henry Brown ..				"		"
4	Wm. Robinson ..				"		"
5	Thomas Davies ..				"		"
6	Robert Finch ..				"		"
7	Luke Williams ..				3rd.		"
8	Simon Hunt ...				"		"
9	James Short ...				"	I.	II.
10	Richard Rogers ..				"		"
11	Samuel Grant ..				2nd.		"
12	John Styles				"		"
13	Henry Pigot....				"	II.	III.
14	Silas Wills				"		"
15	John Miller				"		"
16	Peter Downes ..				"		"
17	Charles Potts ..				1st.	III.	IV.

† See Rule 11.

RULE 11.—The Class Registers at each meeting of a school *must be marked and finally closed before* the minimum time constituting an attendance (Article 23) *begins*.

If any child, entered in the Register as attending, is withdrawn from school before the time constituting an attendance is complete, its mark for presence should be at once cancelled.

The inspector will inquire whether these rules have been observed (Article 17A).

RULE 12.—No child's name should be kept on the Admission Register after a fortnight's continuous absence without inquiry from the parents *whether the child has been withdrawn*. The names of children withdrawn (*whether they are so, the answer of their parents will decide*) should be cancelled at once in the Registers, and not included in the returns of *age and stay at school*; but the attendances (if any) opposite to such names in the Class Registers, must be counted under Rule 10, *supra*, and the whole number of such names must be counted for the return "left in past year."

APPENDIX.

Showing separately (for 1876) all ARTICLES modified, and all New ARTICLES.

Articles in the Code of 1875 which are modified in the Code of 1876.	New, or modified, Articles in the Code of 1876.
17. (f.) The girls in a day school are taught plain needlework and cutting out as part of the ordinary course of instruction.	17. (f.) The girls in a day school are taught plain needlework* and cutting out as part of the ordinary course of instruction.
19. A. The footnote has been incorporated into the Article.	19. A. The inspector will bear in mind, in reporting on the organization and discipline, the results of any visits without notice (Article 12) made in the course of the school year; and <i>will not interfere with any method of organization adopted in a Training College under inspection if it is satisfactorily carried out in the school. To meet the requirements respecting discipline, the managers and teachers will be expected to satisfy the inspector that all reasonable care is taken, in the ordinary management of the school, to bring up the children in habits of punctuality, of good manners and language, of cleanliness and neatness, and also to impress upon the children the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act.</i>
19. B. 1. (a.) 8s. if the infants are instructed by the principal teacher suitably to their age, and in a manner not to interfere with the instruction of the older children.	19. B. 1. (a.) 8s. if the infants are taught as a class of a school, suitably to their age, and so as not to interfere with the instruction of the older children.
19. B. 2. If more than seven years of age, subject to examination,— 3s. for passing in reading; 3s. for passing in writing; 3s. for passing in arithmetic; } Articles 28, 29.	19. B. 2. If more than seven years of age, subject to examination, (Articles 28, 29).— (a.) 3s. for each pass in reading, writing, or arithmetic; or (b.) 4s. for each such pass in an infant school† or department. (Article 19 B. 1. b.).
19. C. 6. Only 2s. per head will be paid under this paragraph (C. 1.) unless 20† per cent. of the scholars examined under Article 19 B. 2 are presented in Standard IV. and upwards.	19. C. 6. Only 2s. per head will be paid under this paragraph (C. 1.) unless 10† per cent. of the scholars examined under Article 19 B. 2 (a.) are presented in Standard IV. and upwards.
19. E. The sum of 40s. (or 60s.) in respect of each pupil-teacher who satisfies fairly (or well) the requirements of Article 70 (e.), and Schedule I. (column 8).	19. E. The sum of 40s. (or 60s.) in respect of each pupil-teacher required by Article 32 (c.), who satisfies fairly (or well) the conditions of Article 70 (e.).
21. Footnote:— * See Science Directory (September 1874), Section LI. "No pupil in an elementary school, receiving aid from the Education	21. Footnote:— * See Science Directory (September 1875), Section LI. "No pupil in an elementary school receiving aid from the Education

† In 1877 this proportion will be raised to 25, and in 1878 to 30 per cent.

* This includes darning, mending, marking, and knitting; but no fancy work of any kind may be done in school hours.

† See Supplementary Rules 8 and 9 (Fifth Schedule).

‡ This proportion will be raised in 1878 (1st April) to 15, in 1879 to 20, in 1880 to 25, and in 1881 to 30 per cent.

Articles in the Code of 1875 which are modified in the Code of 1876.

"Department, Whitehall, may be presented for examination (except in elementary drawing) by the Science and Art Department, who has not passed Standard V. of the New Code; nor who has been examined within the preceding six months in the same subject by Her Majesty's Inspectors." *Standard VI. will be substituted for Standard V. after the 31st of December 1875.*

25. Attendances may not be reckoned for any scholar above 18, or in a day school under 3, or, in an evening school, under 12 years of age.

28.	Standard II.	Standard III.	Standard IV.	Standard V.	Standard VI.
Reading.			To read with intelligence a few lines of poetry selected by the inspector, and to recite from memory 50 lines of poetry.	Improved reading; and recitation of not less than 75 lines of poetry.	Reading with fluency and expression; and recitation of not less than 50 lines of prose, or 100 of poetry.
	Arithmetic.	Long division and compound rules (money).	Compound rules (common weights and measures).		

30. *After the 31st of December 1876* no day scholar above 9 years of age, and no evening scholar above 13, will be examined in Standard I.

31. *After the 31st of December 1877* no day scholar above 9 years of age, and no evening scholar above 14, will be examined in Standard II.

32. The amount which may be claimed by the managers under Articles 19 and 22 is reduced,—

(a.) By its excess above,—

2. One half the expenditure on the annual maintenance of the school.

(c.) 3. In mixed and girls' schools a woman (not less than 18 years of age) who is employed during the whole day

* * * * *

† Expenditure on such items as school treats, clothing, money prizes, or any outlay on the premises beyond the cost of ordinary repairs, will not be taken into account.

New, or modified, Articles in the Code of 1876.

"Department, Whitehall, may be presented for examination by the Science and Art Department, in any subject of science, who has not passed Standard VI. of the New Code; nor who has been examined within the preceding six months in the same subject by Her Majesty's Inspectors."

21. e. *The amount claimed under this Article is not taken into account in making a reduction under Article 32 (a.) 2.*

f. *After the 31st of March 1877, every girl presented under this Article must take domestic economy (Schedule IV., Column 10) as a subject of examination.*

25. Attendances may not be reckoned for any scholar in a day school under 3 or above 18, or, in an evening school, under 12 or above 21 years of age.

28.	Standard II.	Standard III.	Standard IV.	Standard V.	Standard VI.
Reading.			To read with intelligence a few lines of poetry selected by the inspector, and to recite from memory 50 lines of poetry.	Improved reading; and (in day schools) recitation of not less than 75 lines of poetry.	Reading with fluency and expression; and (in day schools) recitation of not less than 50 lines of prose, or 100 of poetry.
	Arithmetic.	The four simple rules to short division (inclusive).	Long division and compound rules (money).	Compound rules (money) and reduction (common weights and measures).	

30. *Suspended Article.*

31. *Suspended Article.*

32. The amount which may be claimed by the managers under Articles 19, 21, and 22 is reduced,—

(a.) By its excess above,—

2. One half * the expenditure (see Article 21 c.) on the annual maintenance † of the school.

(c.) 3. In mixed, girls, and infant schools a woman (not less than 18 years of age) who is employed during the whole day

(d.) *By one-twelfth for each month of interval between the employment of two certificated teachers (Article 17 d.). This reduction is not made if the interval does not exceed three months during which the school has been in charge of an uncertificated teacher.*

* This reduction is not made in the case of the first grant paid to a school.

† This may include part of the salary of an organizing teacher, or of a teacher of drill, cooking, or any other special subject (Article 21), employed by the managers of several schools; but not expenditure on such items as school treats, clothing, money prizes, or any outlay on the premises beyond the cost of ordinary repairs.

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A LETTER
ON THE
PATRONAGE OF ST. JOSEPH
AND ON
AN INCREASE OF
THE DIOCESAN CLERGY,
BY
HERBERT,
BISHOP OF SALFORD.



MANCHESTER: T. WALKER, OLDHAM STREET.

SALFORD :

J. ROBERTS, PRINTER BY STEAM POWER, 168, CHAPEL STREET.



HERBERT, by the Grace of God and of the Apostolic
See, BISHOP OF SALFORD, to the Clergy, Secular and
Regular, and to the Laity of the Diocese,

HEALTH AND BENEDICTION.

REV. AND DEAR BRETHREN AND DEAR CHILDREN IN JESUS CHRIST,—

I.

By a Rescript, dated June 3rd, 1875, the Sovereign Pontiff has been pleased to ratify the desire, expressed in petitions presented to us by our clergy and people, that the Diocese of Salford should be placed in a special manner under the patronage of the Great Patriarch S. Joseph, the most Holy Spouse of the Immaculate Mother of God, and the nursing Father of our Divine Lord and Saviour Jesus Christ.

The Rescript sets forth that "owing to the peculiar circumstances of the case, and as a special favour,"* the Supreme Pontiff constitutes S. Joseph to be the special Patron† of the Diocese of Salford, and deigns to raise the Festival of his Patronage for this Diocese to the rank of a Double of the First Class with an Octave. We invite you, beloved brethren and children in Jesus Christ, to celebrate his Feast and its Octave with all becoming faith and devotion.

We invite you to reflect that a singular devotion to S. Joseph is highly pleasing to the Most Adorable Trinity, who singled him out from among the children of men to be the adopted Father of the Incarnate Son of God, the Spouse of the Mother of God, and the Divinely constituted Head and Ruler of both Mother and Son.

Through his relationship with Jesus and Mary, Joseph belongs to the Hierarchy of the Incarnation. His office connects him with the order of the Hypostatic Union, which in order is superior to, as by nature it is more perfect than any other.‡

* "Attentis peculiaribus circumstantiis in casu occurrentibus de speciali gratia, &c."—*Rescript of the S. Cong. of Rites, June 3rd, 1875.*

† "Sanctum Josephum . . . in peculiarem etiam ipsius Dioceseos Patronum constituere."—*Rescript.*

‡ Suarez in a dissert. on S. Joseph in his *Disputds. Incarnatione*, after speaking of the Apostolic ministry, says, "alia vero sunt ministeria quae attingunt ordinem unionis hypostaticae, qui ex suo genere perfectior est. Et in hoc ordine intelligo constitutum esse ministerium S. Joseph, et esse veluti in infimo gradu illius, et ex hac parte excedere reliqua tanquam in superiori ordine existens."

The origin of his prerogatives and the root of his power therefore are in the Incarnation. We know nothing of Joseph apart from Jesus and Mary; and Joseph knows nothing of us, cares nothing for us, does nothing for us, apart from his office and relationship with Jesus and Mary. To love and honour him beyond any other creature after Jesus and Mary is to conform in mind and affection to the example of Jesus and Mary. S. Teresa, in her autobiography, writes that the B. Virgin appeared to her (Aug. 15, 1561) and "assured me that my devotion to the glorious S. Joseph gave her great pleasure." The Venerable Olier says, "The B. Virgin gave this great Saint to me to be my Patron, telling me that he was the Patron of hidden souls, and adding these words, 'Nothing, after my Son, is dearer to me in heaven or on earth.'"

We could desire to speak to you to-day, dear children, of the truly paternal care and love borne towards you by this great Saint, and of the special reasons why you, like Jesus Christ, should call him Father. But we are compelled to treat of another subject. We must point out the necessity, the pressing, immediate, imperative necessity of finding vocations for the Priesthood, and of making provision for the education of a Diocesan Clergy.

We place this subject under the Patronage of St. Joseph. In a sense it is especially his. S. Hilary describes him as the type of apostles—"speciem habet apostolorum".* The apostles carried the doctrine of Christ throughout the world as Joseph had carried his very Person among the Jews and the Gentiles. Jerusalem and Egypt were figures of the chosen and of the gentile people, and therefore representative of the whole world. The guardianship of Jesus and Mary was committed first to Joseph and then to the Apostles and Priests of the Church.

None, after Mary, can desire more ardently than Joseph an increase in the number, and virtue and influence of the Priesthood. An increase of the Pastoral Clergy means an increase in the number of those who bear the office of Joseph, of those who protect Jesus and Mary from insult and injury and provide for all their requirements in the midst of believers and unbelievers.

The very name of Joseph signifies *increase*. May he increase our love for Jesus and Mary; may he increase the number of our

* *Comm. in Matt. c. 2.*

Priests, that is, of the guardians and preachers of Jesus and Mary; may he assist this Diocese which is now especially his own.

II.

But to come at once to the point.

It is perfectly true that a considerable addition has been made to the number of the Clergy during the last few years. But it is equally true that their number is still wholly insufficient for the instruction and salvation of our people.

A Priest who daily spends some time, as he should do, not only in prayer and meditation, but also in reading and study connected with his sacred calling, cannot thoroughly attend to more than a thousand souls. To do even this much efficiently he must be blessed with physical strength and endurance, and much zeal withal in order to ensure his perseverance under the weariness and discouragement, which like murky clouds, will descend from time to time upon his path.

On the one hand, the devout and fervent portion of the flock require a considerable share of the Priest's time—for their confessions, for spiritual direction, and often for other charitable assistance and advice. On the other hand, the slothful and negligent portion—the sinners who stay away from Mass; who rarely, perhaps never approach the Sacraments; who neglect their children; fall into evil company; enter upon dangerous ways; dissipate their substance in drink and intemperance; are lost in indifferentism, or live on the verge of apostacy—all of these, though they were but two or three hundred out of the thousand, are enough to absorb the whole of the Priest's care and attention. The Good Shepherd thought that one soul perishing in the wilderness had a claim upon his undivided attention, and left the flock in the fold to seek out the sheep that was lost and to carry him home. Catholics living in neglect of their salvation are not only a perpetual anxiety to their Priest, but they constitute a perpetual demand upon his strength, which they drain away, like a disease fastening upon a sound body, for he can never rest until he has reclaimed them.

Again, to realise the amount of work laid upon a Priest, you must understand that his duty and relation is not only to the mass of his Congregation, but to every individual in it, and to every soul that *ought* to be in it. You who are engaged in trade know the difference between a wholesale and a retail business. The difference is very distinct;

each involves so much labour, such varied and separate arrangements that the same person does not usually engage in both. But it is not thus with your Priest. His business is the correction, instruction, sanctification, and salvation of his flock. He may address them *as a body* from the pulpit and pray for them *as a congregation* at the altar, but he must afterwards deal with *each severally* and *in detail* as though each were the only object of his care. He is like one tilling the broad acres of a farm by spade and garden culture. His work never ends.

Then again, modern civilization with its early emancipation of the young from control, with its increase of materialism and indifference to spiritual things—ripe fruits of a greater worldliness and wealth—has every where doubled the Priest's work. He must rebuke and rebuke again, beseech and beseech again; the will and heart have grown dull together. Ten exhortations, ten visits scarcely suffice now where formerly one would have brought a soul to the Sacraments. They cannot estimate the labour who have not experience of the labour.

What then shall we say of the condition of the clergy and of the people of this populous Diocese, where it is common to find that the proportion is that of one Priest to two and three, and sometimes even to four, five, and six thousand people?

In 30 Missions we have 52 Priests (several of whom are either aged, infirm, or delicate) in charge of 148,384 Catholics. This instead of *one* Priest to a *thousand* would give an average of *one* Priest to 2,900 souls, were the number equally distributed. The small number of the Priests to look after the people will partly account for the fact that the number who, for one cause or another, failed to hear mass on Census Sunday exceeded 113,000.* To do our work properly, the number of our Clergy should be more than doubled. Hundreds and thousands of souls perish from want of the minute personal care and watchfulness of the physician. Even among the neglectful, our people are not so evilly disposed and so hardened in heart but that they would surrender to the repeated pastoral visits of the Priest, who is instant with them in season and out of season,

* It is fair to say that a census taken on one Sunday only cannot be safely relied upon as giving the average attendance for the year. When the census referred to was taken heavy rain fell in the Blackburn Hundred, while on the other hand in Manchester and Salford it was fine, and the Jubilee Mission was closing and drawing great numbers to the Churches.

repoving, entreating, and rebuking in all patience and doctrine. (2 Tim. 4.) Perhaps no people are more open than ours to the influence of their Priests. They retain the faith, and if they live in sin, it is through weakness and the contamination of the surrounding corruption, not from hatred of religion and its ministers. Nevertheless we are here brought face to face with the terrific fact that Israel is dying because there is no physician. We can almost hear the voices of the dead, of those who have died in their sins, wailing over town and country, crying and lamenting that "the harvest is past, the summer is ended, and we are not saved!"

It is alas! literally and physically impossible to discharge our duty towards the people of this Diocese from want of Priests. Were all our Priests blessed with vigour of health; were all learned, eloquent, and active; were none infirm, and did none grow old in their labours, it would still remain true, though their hearts fretted to death with anxiety, that we are undermanned for the thousands of our people. In some missions the number of the Priests should be doubled at once; in others subdivision of the Mission itself is required. The multiplication of new centres is the multiplication of new life and energy, and therefore of salvation.

III.

The cause of the inadequacy of the number of our Clergy is easily accounted for.

The Diocese is but twenty-five years old—too brief a period to have created out of limited resources the needful normal organization. Many demands pressed upon the Bishop on the erection of this part of Lancashire into a Diocese. The most urgent of these was education for the masses of the people, and to this the Bishop turned his first attention. It has been computed that the number of children in our schools twenty-five years ago did not exceed *six thousand five hundred*. They have now been raised to an actual attendance of over 25,000, while the number on the books is not far short of 30,000. This has been the noble work achieved chiefly during the fruitful episcopate of our Predecessor of happy memory. And to-day official returns prove that no schools in the country are more efficient than those of this Diocese.

The natural consequence, however, of the great strain thus occasioned on the attention and resources of Clergy and people was to throw upon

a succeeding generation other works scarcely less essential to the formation of the Diocese than the education of the working classes. Foremost among these is the formation of a Diocesan Clergy. Upon this subject we shall now speak to you, dear children in Jesus Christ, with all openness. We need to unburden our heart and to ask you to share our anxiety, an anxiety which presses upon us heavily both by day and by night.

The normal condition of a Diocese requires that it should provide and educate its own clergy, whom it should recruit year by year from the ranks of all the respectable classes in the Diocese. But how far we have fallen short of this, you may judge by the bare statement of the following fact. Out of 168 Priests holding Diocesan faculties *twenty-three** only are natives of the Diocese. We are as dependent upon external aid as the missions in India, China, or Tonquin. We are served by Priests born in other parts of England, by Missioners from Ireland, and strangers from various countries of the Continent. When you look round and behold the work they have accomplished,—the Missions, Churches, and Schools that have sprung up under their hand,—you may indeed be tempted to say, “Why may we not continue as we have been? Why may not the practice which has prevailed in the past be erected into a system and pursued in the future? Let us trust to the advent of extraneous help, as our fathers did before us: the Bishop will be spared labour and anxiety, and ourselves an additional tax upon our sufficiently taxed resources?”

But it cannot be so; and this for three reasons:—

First, because the constitution and law of the Church require that each Bishop should educate and form his own Clergy. Attention to this duty has been urged upon us of late years, again and again, by the Holy See. There is no escape from its fulfilment.

Secondly, because it is not fitting that a Diocese should voluntarily adopt a normal condition of *dependency* upon the bounty and good will of strangers, or that it should seek to evade its own obligations because other Dioceses discharge theirs to the full and with overflow.

And, lastly, because the foreign source of supply may fail at the moment when most needed. Of this, as you will see, we have now actual experience.

A few months ago some of our Priests were ill, others who had been

Of these 22 are Secular Priests, and 1 a Religious.

accustomed to two assistants were left single-handed, and others again, were breaking down from overwork. We applied for help to several of the Bishops in Ireland, and to the principal Irish Colleges, but everywhere in vain. So far from being able to accede to our petition, some of the Prelates assured us that they were compelled to withdraw several of their subjects from the English mission, in order to fill up gaps in the ranks of their own clergy. In this way the Diocese of Salford has lost the valuable services of several Priests, who have been recalled to the Churches for which they were ordained; while others again, who came for a few years only to the English mission, have voluntarily retired, or signified their intention of doing so.

Then, again, Priests grow old and infirm after long years of work, and though their motto be *requies æterna*, they need relief. Their failing strength should be quickly supplemented for their own sake as well as for that of their people. But where is the certain supply to be found in a Diocese which does not create its own clergy? At this moment we require *thirty* new Priests for the work of the ministry.

Probably the Diocese has never been more straitened than at present; its work is not done, its work cannot be done by our actual clergy. The vinedressers are too few for the vineyard; the labourers too few for the harvest.

IV.

These considerations should force upon us all a determination to make every effort for the formation of a Diocesan clergy.

To this end, in the ordinary course of God's providence, two things are necessary—suitable vocations and means for their support.

1. The Diocesan clergy should be recruited not from one class exclusively but from every respectable class in the Diocese—from the humble abodes of honest thrift, where virtue and talent are combined, and from the homes where easier circumstances yield the advantage of leisure for a greater care and watchfulness over the growth of piety and learning, and where a somewhat higher standard has become a second nature through the surroundings or tradition of a somewhat higher culture.

From the earliest ages history tells us that Bishops gathered round themselves, sometimes under their own roof, the sons of the more independent families of their Diocese, and combining the study of science and

letters with the knowledge and practice of Religion, educated them for the various walks of life. While many were thus trained for the world under the holiest influences, some were drawn to the service of God in the Church, and in this way the Diocesan clergy was frequently augmented by an accession to its ranks from the sons of the wealthier or more independent classes.

The advantage of this, besides lessening the cost of the education to the Church, was considerable in various ways. It was never desirable that the clergy should be recruited from a single class, and here was a mode by which it was drawn from the upper and middle as well as from the working classes.

Ecclesiastical vocation may be described generally as a disposition and aptitude given by God for the ecclesiastical state. It may be easily blighted and destroyed during the course of education, either at home or at school, by bad example and evil influences. It may also be easily be directed. Though the Spirit of God is free and not bound, Divine Providence ordinarily determines the development and particular direction of the vocation by the example and character of those who have the chief share in the formation of the mind and heart of the young. And hence the importance—apart from other considerations, and so far as the special duty of forming a Diocesan clergy is concerned—of instituting good Diocesan Colleges and High Schools.

All properly organised Dioceses have not only their Ecclesiastical Seminaries, but also their lay Colleges, as well as their poor Schools. We have been encouraged by the Holy See to found one such College in Manchester; others will spring up in other parts of the Diocese. They are essential to the well-being of the Diocese unless its Priesthood is always to be drawn from abroad or narrowed in its selection at home. This was clearly perceived by the late Bishop, who made two humble beginnings in Manchester and Salford. More was impossible for the reason already assigned. We have, therefore, now to record the extraordinary fact that the Diocese has hitherto given but *twenty-two* priests to its Church.

2. The other condition necessary for the creation of a Diocesan clergy is the existence of funds for the support of vocations.

The few half burses which fell to the share of the Salford and Blackburn Hundreds when formed into a Diocese, are wholly insufficient to meet the demand upon them. If the Priests, who have hitherto used them, had not been able to contribute considerably towards the *expense*

of their own education, the number of our native clergy would be much smaller even than it is. But how many bright, intelligent, and promising youths from the honest, industrious but poorer classes are we compelled to decline from inability to pay for their education! How many Priests would delight to foster the early signs of vocation among the lads attending their day schools, but are discouraged from doing so by almost the certainty that the Bishop will be unable to adopt them!

Sometimes it is said that vocations are dying out or diminishing. We do not believe it. Vocations are not wanting where the means for their development and education are at hand. Some families that formerly understood what was the office and dignity of a Priest may have become proud and worldly. Their old Catholic spirit may have been quenched in their hearts because they have conformed to the material, blind, and selfish spirit of the day. They may no longer value the Priesthood as a patent of nobility, as indeed it is, or joyfully seek to give their sons to the Church. But God will turn elsewhere, and from the very stones raise up children of Abraham.

Happily, there are thousands of Irish families of the good old Catholic tradition that have settled amongst us, and hundreds of the old Lancashire stock which, thank God, has not yet died out, from both of which sources we ought to receive an ample supply both of vocations and of means for their support.

It is fitting and natural that the resources of the Diocese should educate the children of the Diocese, and that your Priesthood should be gathered from out of your own families. But for this to be done with advantage to Religion, vocations must be carefully picked out and watched; parents must make some further sacrifice for the education of their children and give proof of their esteem for the office of the Priesthood; and the clergy must learn that your generosity has begun to place abundant funds in the hands of the Bishop for the purpose of ecclesiastical education.

Our complaint is not so much of the want of vocations, as of the smallness of the means for developing and maturing them.

How few are there among yourselves, dear children in Jesus Christ, how few are there who are willing to endure some little personal privation in order to forward the education of the clergy! How few now-a-days think of inserting in their will a bequest for the foundation of burses! And yet, down through all the Catholic times of our history, how many foundations were made for poor scholars! What sac-

rifices to promote ecclesiastical education ! How wisely did men consider they had laid out their wealth when they invested it to be applied, from generation to generation, in the training of Priests for the service of God and of souls !

The old Catholic tradition was higher than our practice. Why should we fall to a lower standard ?

The Church Collection made last year for Ecclesiastical Education amounted to £255 15s. 9d. Divide this sum by the number of Catholics in the Diocese, and it will give a very small fraction indeed as the gift of each one ; and yet each and all, during the years of life and at the hour of death, have urgent need of the service of a Priest.*

We do not mention these facts, dear children in Jesus Christ, to upbraid you ; we mention them that you may know them and reflect on them, and that we may count upon a larger collection for Ecclesiastical Education in future

V.

We are under heavy obligations for your sake.

First, the Seminary opened last year with twelve Divines, of whom several are now on the mission. With the exception of two half burses, lately founded by a gentleman not of this Diocese, of a burse which will not be applicable for some years to come, and of another small sum which is at our disposal, there is no fixed provision for the support of the Seminary. Money already advanced will have to be repaid.

Next, Divines are coming from Holland and students from Ireland.

Lastly, candidates, we hope, will be presented from different parts of the Diocese. Maintenance must be found either wholly or in part for nearly all of these during the time of their training.

We have told you how we tried to obtain Priests from Ireland during last autumn and winter, and of how we failed. In our distress, as

* A calculation has been made of the amount per head subscribed by the different missions to the Ecclesiastical Education Fund last year, taking, as the basis of the calculation, the Church census of the number of persons present at Mass. It was found that the 79,215 persons subscribed at the rate of three farthings each. 16 missions gave various amounts exceeding one penny per head ; 14 missions gave at the rate of one penny per head ; while of 47 missions contributing fractions under one penny per head, the collection in 14 did not reach the amount of even one farthing per head. How many of the number (over 100,000) not present at Mass gave even a farthing ?

we looked out upon the Diocese, a picture truly appalling arose before our mind. In addition to the continuous loss of souls consequent upon our habitual paucity of Priests, we beheld a picture of thousands and thousands of other souls perishing—souls for whom our soul was responsible if we failed by any means in our power to succour them. Every year of delay, wider and blacker seemed to grow the dark shadows in this picture of desolation and death. Delay and hesitation were impossible. Immediate action was needful. We knew that in the Catholic Dioceses of Holland the vocations were over abundant and the clergy in excess of their work. We therefore went to Holland, and made a personal appeal in the principal Seminaries to the sons of those English and Irish Saints who, centuries ago, left their homes to convert the Low Countries and Germany. The appeal was responded to, and we may shortly expect the arrival in Salford of a number of young Priests and Divines whose one desire is to spend themselves for the salvation of souls. They must be received for a time into the Seminary to learn English, and be prepared for the immediate work of the Mission.

In addition to providing, as best we could, for the more pressing of the immediate wants, we have endeavoured to make some provision for the future. To this end we have happily arranged with some of our Venerable Brethren in the Irish Episcopate to send to us during the next two or three years a contingent from among the most promising youths in their own Colleges. These will come to us at the close of their classical studies, on the condition that we provide the course of Philosophy and Theology and the necessary means of subsistence.

Thus it may be hoped, that by means of extraneous help for a few years to come and of your co-operation we may tide over our difficulties, until our Educational establishments for all classes supply vocations, and your love for Religion the necessary funds to enable the Diocese to provide for itself.

Till we have an abundant supply of home vocations and of funds for ecclesiastical education, we shall be crippled, dependent, and uncertain of a regular supply to the sacred ministry.

VI.

Such then is a picture of the spiritual distress in the Diocese; such the evidence of the need for an increase of Clergy; such the duties which lie upon us and upon yourselves.

The Holy Father having placed the Diocese under the special

Patronage of S. Joseph, we from this day commit to the care and intercession of Mary and Joseph the formation and growth of our Priesthood. In their name and to this end we invite your co-operation which is vital. The love of Jesus and the salvation of souls must be the springs of your action.

Lift up your eyes and see the corn heavy and perishing on the ground for want of the sickle. In union with Mary and Joseph, pray to the Lord of the Harvest that he would send labourers into His harvest. Find out and foster vocations; think neither time nor money lost which are spent upon them. You can engage in no more blessed or more fruitful work. A sufficiently numerous, a learned and holy Priesthood would be conversion and salvation for the people in this Diocese.

Become annual subscribers to the Ecclesiastical Education Fund. Give generously to the Collection, which we hereby fix for the Octave day of the Patronage of Our Holy Father S. Joseph. If you cannot give your sons to the Priesthood, you can at least give the means which will raise up for you spiritual sons and fathers in the Priesthood.

Finally, in order that you may the more closely connect the office of S. Joseph with that of the Priesthood, and invoke him the more earnestly to obtain an increase of our Clergy, we have obtained from the Holy Father for all the faithful of this Diocese a PLENARY INDULGENCE, applicable to the souls in Purgatory, to be gained on the Feast of his Patronage, or on any day within the Octave, on the usual conditions, provided also that they at least once devoutly recite one or other of the subjoined* Prayers.

* *Prayers enjoined by the Holy Father in order to gain the Plenary Indulgence within the Octave of the Patronage of S. Joseph:—*

O thrice happy man, O Blessed Joseph, to whom it was granted to see the God whom many kings desired to see and did not see; to hear and did not hear; and not only to see and to hear, but to carry, to kiss, to clothe and take charge of.

V. Pray for us, O Blessed Joseph,

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

O God, who hast given to us, Thy servants, a royal Priesthood; grant, we beseech Thee, that as Blessed Joseph deserved reverently to touch with his hands and to bear in his arms Thy only begotten Son, born of the Virgin Mary,

so mayest Thou make us serve Thy holy Altars with cleanness of heart and innocence of life, that we may worthily receive the most sacred Body and Blood of thy Son to-day, and deserve to obtain an eternal reward in the world to come, through Jesus Christ our Lord.

Or,

Guardian of Virgins, and Holy Father, S. Joseph, to whose faithful custody Christ Jesus, Innocence itself, and Mary, Virgin of Virgins, were committed; I pray and beseech Thee, by these dear pledges, Jesus and Mary, that being preserved from all uncleanness, I may ever with spotless mind, pure heart, and chaste body, most chastely serve Jesus and Mary all the days of my life. Amen.

May the love and service of Joseph for Jesus and Mary be the example of your life. May Jesus, Mary, and Joseph be with you all. Amen.

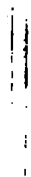
Given at Salford this 3rd day of May, 1876, and ordered to be read in all the Churches and Chapels of the Diocese on Sunday next, the Feast of the Patronage of St. Joseph, when the annual collection will be announced as having to be made at all the Services on the Sunday following, for the Diocesan Ecclesiastical Education Fund.

✠ HERBERT, *Bishop of Salford.*

C. J. GADD, *Secretary.*

P.S.—The Clergy will be pleased to send the amount collected and the names of annual subscribers to the Rev. A. DECLERC, 43, *Crescent, Salford*, within *ten* days of the Collection.

Copies of the List of Collections and Subscriptions for last year will be forwarded next week to the Clergy for distribution.



THE SOULS IN PURGATORY.

BISHOP'S HOUSE, SALFORD,

OCTOBER 28TH, 1876.

REV. DEAR FATHER,

The approach of November reminds us of departed friends. Those whom we have known and loved, those who have instructed us, watched over us, guided us, aided us in infancy and manhood in a thousand ways are now, many of them, enduring the awful pains of Purgatory. Many who were in some way or other subject to our influence and authority are suffering, perhaps, through our bad example, or through our neglect. Their speedy release, their very entrance into the possession of the beauty, the sweetness, the joy and bliss of the vision of our Heavenly Father has been made by God dependant on our charity. They await deliverance; but their relief tarries over months and years, perhaps over centuries, while the debt is being slowly paid up to the last farthing. Could they complain in their torment they might ask:—‘Where are my husband or wife, my father, my mother, my children that have survived and inherited my goods, the friends whom I loved, companions of my life, associates in my occupations? have all forgotten me? They followed my helpless corpse to the grave in a useless pageant of coaches; they shed a tear over their *own* loss; they scrupulously conformed to fashion and laid a badge of mourning upon their dress, they robed themselves in crape; for years perhaps they carried about some token of bereavement. Has outward conformity to fashion been the end of their sorrowing and of their love? They have forgotten, or they never knew, the real meaning and purpose of weeds and of external signs of mourning. They have become like the pagans of old, or the modern unbelievers in Purgatory and vicarious atonement; they mourn their *own* loss, not the suffering of the deceased; they exhibit their *own* condition, not that of the departed; they welcome sympathy with themselves, but forget the soul that has passed into a realm of pain. The mourning, intended by Catholic instinct to remind them incessantly of prayers, of alms, of masses, of mortifications and self-denial, in a word, of all the works of mercy and

satisfaction that can be offered up for the dead, has become a mere worldly show, without the very slightest benefit to the soul in Purgatory, in whose name and for whose sake it was supposed to have been put on.'

But, if friend forgets friend, and kinsman his kinsman, Mother Church carries all her children in remembrance. Men are talking of the sufferings of their fellow men upon earth, and are stirring up the compassion of their hearers by their speeches; but what are earthly sufferings, inflicted by the feeble hand of man, compared to the spiritual pains created for purposes of atonement by the infinite Justice of the most pure Holiness of God! The most searching fire, the most racking torments of earth, are as nothing compared to the penalties of sin endured at this moment perhaps by our dearest and sweetest friends.

Call then together your people, and hold popular meetings in your churches. Let your tongues become eloquent in the pulpit on the *causes* of these fierce sufferings—that is, on the wickedness and the cruelty of sin. Summon the faithful to hasten and bring each one of them their measure of relief, and so terminate, if possible, the fearful penal sufferings of their fellow men. Gather the people round the altar, whilst you offer up the Lamb, whose Blood alone taketh away the sin of the world and its penalty.

In order to bring home to the minds of the faithful the defined doctrine of the Church on Purgatory, read to your congregation the following Decree of the Sacred Council of Trent:—

Decree concerning Purgatory.

“Whereas the Catholic Church, instructed of the Holy Ghost, has, from the sacred writings and the ancient traditions of the Fathers, taught in the sacred Councils and now in this Œcumenical Synod, that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable Sacrifice of the altar; the holy Synod enjoins on Bishops to take great care that the sound doctrine concerning Purgatory, handed down by the holy Fathers and the sacred Councils, be believed, maintained, taught, and everywhere proclaimed by the faithful of Christ. But let the more difficult and subtle questions which do not tend to edification, and which do not generally increase piety, be excluded from the popular discourses delivered before the uneducated multitude. In like manner let them not permit that such matters as are uncertain, or as bear the



appearance of error, be published and treated of. Let them prohibit as scandals and stumbling-blocks to the faithful such things as favour a certain kind of curiosity and superstition, or savour of filthy lucre.

But let the Bishops take care that the suffrages of the faithful who are living, viz., that the Sacrifices of the Mass, the prayers, the alms and the other works of piety, which the faithful have been accustomed to offer up for the faithful departed, be piously and devoutly offered up according to the rules of the Church ; and that whatever is due as derived from endowments of testators or from any other source be discharged not perfunctarily and carelessly, but diligently and exactly by the Priests and Ministers of the Church and others who are bound to the performance of this duty.”—*Session 25th, Council of Trent.*

Place before the mind of your hearers the intensity of the pains of Purgatory, drawn from considerations of the Divine Justice and of the malice of sin. Explain to them the teaching of the Church as to the impossibility of the dead meriting anything, even the very slightest relief, for themselves by any prayers or good works of their own. Show them that their relief is in the hands of the living ; that our prayers and good works are not only pleasing in God’s eyes, but acceptable to His Justice as satisfaction and payment for temporal penalty due to sin. Urge the performance then of good works, of alms deeds, and, above all, urge the value and the merit of the Holy Sacrifice of the Mass. “Not in vain,” says S. John Chrysostom in the fifth century, “are oblations made in behalf of the departed ; “not in vain supplications ; not in vain alms. All these things the “Holy Spirit has ordained, desiring us to help one another. For “observe, he that is dead is aided by thee, and thou art aided by him. t “Thou has not spared thy means in thy determination to do something “generous for his repose ; thou hast become the cause of his entering “heaven ; and on the other hand he has been the cause of the merit t “thou has gained by the virtue of alms deeds. . . . And again, “The Sacrifice is in the hands of the Priest ; all things lie open to “view ; angels and archangels are present ; the Son of God is present ; “all stand with so great an awe around the Altar. Thinkest thou that “all this is in vain ? Help the deceased then as far as possible, not by “tears, but by prayers and supplications, and alms and oblations. Let “us aid them according to our power, by praying ourselves and “entreating others to pray for them, and by continually giving alms “for their release. Harken to God saying, “*I will protect this city for*

“*my own sake and for the sake of David my servant.*” If the mere memory of a just man, like David, had so much influence with God, how much greater influence will the actual performance of good works have with God?”

You may also, if you please, call attention to the *Heroic Act of Charity, or the Offering of all our works of satisfaction and suffrages in behalf of the souls in Purgatory*. The following account of it and of the Indulgences attached to it is taken from the *Raccolta*. A fuller explanation of it has been published by Messrs. Burns & Oates for 1d., and a useful little book entitled *A Remembrance for the Living to Pray for the Dead* may be had from the same publishers:—

This Heroic Act of Charity in behalf of the souls in Purgatory consists in a voluntary offering made in their favour by any one of the Faithful of all works of satisfaction done by him in this life, as well as of all suffrages which shall be offered for him after his death; by this act he deposits them all into the hands of the Blessed Virgin, that she may distribute them in behalf of those holy souls whom it is her good pleasure to deliver from the pains of Purgatory, at the same time that he declares that by this offering he only foregoes in their behalf the special and personal fruit of each satisfactory work; so that, being a Priest, he is not hindered from applying the Holy Sacrifice of the Mass according to the intention of those who give him alms.

This Heroic Act of Charity, called also a Vow or Oblation, was instituted by Father Gaspar Oliden, a Theatine; for although it was not unknown in former ages, it was he who propagated it, and it was at his prayer that it was enriched with many Indulgences; first by Pope Benedict XIII., in a decree of August 23, 1728; and then by Pope Pius VI., in a decree of December 12, 1788; these Indulgences were finally specified by our Sovereign Pontiff Pius IX., in a decree of the Sacred Congregation of Indulgences, of September 30, 1852. They are as follows—

1. An Indult of a privileged altar, personally, every day in the year, to all Priests who have made this offering.
2. A Plenary Indulgence, applicable only to the departed, to all the Faithful who have made this offering, whenever they go to Holy Communion, provided they visit a church or public oratory, and pray there for a time according to the mind of His Holiness.
3. A Plenary Indulgence, every Monday, to all who hear Mass in suffrage for the souls in Purgatory, provided they visit the church, and pray as above.
4. All Indulgences granted, or to be granted, even though not applicable to the dead, which are gained by the Faithful who have made this offering, may be applied to the holy souls in Purgatory.

5. Lastly, the same Sovereign Pontiff, Pope Pius IX., having regard to the young who are not yet communicants, as well as to the poor sick, to those who are afflicted with chronic disorders, to the aged, to farm-labourers, prisoners, and others who are debarred from communicating and unable to hear Mass on Mondays, vouchsafed by another decree of the Sacred Congregation of Indulgences, of November 20, 1854, to declare, that for all the Faithful who cannot hear Mass on Monday, the Mass heard on Sundays should be available for gaining the Indulgence No. 3; and that in favour of those who are not yet communicants, or are hindered from communicating, he leaves it at the disposal of their respective Ordinaries to authorize confessors to commute the works enjoined.

And note, lastly, that although this act of charity is denominated a vow in some printed tracts, in which also is given a formula for making the offering, no inference is to be drawn therefrom that this offering binds under sin; neither is it necessary to make use of the said formula, since, in order to share in the said Indulgences, no more is required than a hearty act of our will.

Finally, I would suggest a Novena for the souls in Purgatory during the month of November. An excellent way of helping them would be to make this Novena an occasion for the sanctification of your own people by preaching to them a Preparation for Death, or a course of Spiritual Exercises during nine days. Just in proportion as we grow in holiness of life, that is in Faith, Hope, and Charity, is God willing to hear our prayers. Thus the greater the sanctification of the living the more speedy the deliverance of souls from Purgatory. Let the thought of the dead in their pains stimulate the living in the work of their own sanctification.

I give permission for Benediction of the Blessed Sacrament on nine consecutive nights, and in virtue of faculties received from the Sovereign Pontiff, I grant a Plenary Indulgence applicable to the souls in Purgatory, on the usual conditions, upon the last three nights of the Novena, to such as have made at least six attendances at the Spiritual Exercises.

Wishing you and your flock every blessing,

I am,

My dear Rev. Father,

Your faithful and devoted servant,

✠ HERBERT, BISHOP OF SALFORD.

P.S.—Be good enough to read this letter or to give the Substance of it in an exhortation at each Service next Sunday.

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11

THE DIOCESAN MISSION FUND.

BISHOP'S HOUSE, SALFORD,
Nov. 29TH, 1876.

REV. AND DEAR FATHER AND DEAR CHILDREN IN JESUS CHRIST,

I.

According to custom at the beginning of Advent, I beg to announce that your annual contributions towards the *Diocesan Mission Fund* will be collected at all the Services on the Sunday following the reading of this Circular, that is to say, on the second Sunday of Advent.

It is hardly necessary to use many words to induce you to devote a generous portion of your substance to the worship and service of your Heavenly Father. Whatever you possess, whether springing from inheritance or from labour, is a proof as well as a fruit of His goodness to you. You are His stewards and His administrators, and He will one day demand a rigorous account of your expenditure. To day He invites you co-operate by your alms in the spread of that Holy Catholic Church which His Divine Son founded in His own most Precious Blood. The object is indeed a glorious one and heavenly promises guarantee the amplest recompense to all who shall give with a pure intention and from a contrite and humble heart.

Without further exhortation I proceed at once to lay before you a brief statement of the material progress made in the condition of the Diocese during the past year. There can be little occasion of vain glory to any one, least of all certainly to the Bishop whose only merit has been to bless and encourage others in the sacrifices and good works they have so generously undertaken in the cause of religion. It is without scruple therefore that year by year I sum up for your information and encouragement the result of the efforts which have been made in different parts of the Diocese. This knowledge will lead you to offer up a prayer of praise and thanksgiving to God who alone "giveth the increase," and at the same time it may stimulate you to pursue with even greater alacrity than heretofore the path of good works upon which you have long since entered.

II.

First, then, with regard to the formation of new Missions, which may be likened to the breaking forth of new fountains of grace and salvation in the dreary and thirsty wilderness of temptation and sin.

The Cathedral parish is about to be still further subdivided, and half an acre of land has been recently purchased for a Church and Presbytery in an excellent position at the junction of Oldfield Road and Ordsall Lane. In this district there is a dense population of labourers and of poor. The rooms which at present serve them as Chapel and Schools are wholly inadequate for these joint purposes. But as yet no means whatever exist for building a Church.

The Mission of *S. Wilfrid's*, Manchester, has been divided, with the prompt co-operation of the Rector, into three independent districts, forming now the Mission of *S. Wilfrid's* proper, the Mission of the Church of the *Holy Family*, in Grosvenor Square, and that of *S. Bede*, near the Alexandra Park.

The great Mission of *S. Patrick's*, which contains a Catholic population larger than two of our smaller English Dioceses put together, will be divided on the first of January into three Missions—that of *S. Patrick's* proper, that of *S. Michael's*, in George Leigh Street, and that of *S. Edmund's*, in Monsall Street; and even still further subdivision would be highly desirable, if it were at present possible to accomplish it.

Preparations are also being made by their respective Rectors for the division, at an early date, of *S. Chad's*, Cheetham Hill, and of *S. Ann's* Ancoats.

The Right Rev. Provost is engaged collecting for a Presbytery at Levenshulme, which is to be begun in the spring or summer, and in making provision for a School Chapel for the Catholics in a more distant part of his Mission.

In the country the beautiful *Church of S. Gregory*, at Farnworth, was opened on the Feast of its Patron Saint in last March. On the Octave day of the PATRONAGE of our holy Father S. JOSEPH the little *Church of S. Joseph*, at Todmorden, was blessed; and a few weeks later the great Schoolroom under the spacious *Church of S. Joseph*, at Audley, was inaugurated as a Chapel until the Church itself shall be ready for use.

With respect to the increase of School accommodation during the past year, the great Industrial Institutions and Orphanages at Longsight, dedicated to *S. Joseph*, for the boys and girls of the Diocese, have been completed, owing to the indefatigable exertions and devotedness of the Rev. F. Quick. In doing this a heavy debt has been incurred, and I am sure that either F. Quick or his certified agents will be welcomed by Catholics throughout the Diocese whenever they apply for assistance in behalf of this important public Institution.

A new School at *Samlesbury* has been completed, and placed under Government inspection.

The new Schools at Witton, in the Mission of *S. Ann's*, Blackburn, have also been opened. They can accommodate 250 children, and count already 142 upon their books.

A good School has also been opened this year at Todmorden, fully supplying the wants of that little Mission in respect to school buildings.

Important Schools, dedicated to the *Holy Infant*, and capable of receiving 300 children, with a good temporary Chapel above, are in course of erection at *Sharples* by the Rector of *S. Marie's*, Little Bolton, in the hope of speedily forming that increasing district into a separate Mission.

Large Schools, long since much needed, are being built for the accommodation of about 700 children, adjoining *S. Joseph's Church*, West Craven Street, Salford.

Additional accommodation is urgently needed at *Farnworth*, and a station is being opened at *Little Hulton*, within the limits of *S. Gregory's* Mission.

At *Longridge* it is becoming necessary to enlarge both the Chapel and the School, unless the increasing congregation can be otherwise provided for. At *S. Mary's*, *Oldham*, the building of an Infant School has been ordered as a necessity, and is about to be commenced. At *S. Peter's*, *Middleton*, Schools for boys, girls, and infants are also about to be built.

A small School Chapel is being constructed in the village of *Sabden*, in the Clitheroe Mission.

In the township of Bradford, which is being covered with cottage property and with chemical works, and which at present forms a portion of *S. Ann's* Mission, Ancoats, Mr. Townley Parker has most generously given over half an acre of land, free of all chief, for the erection of Catholic Schools. This truly liberal act of charity calls not only for thanks but for gratitude, for that gratitude which is expressed by fervent prayers to our Heavenly Father that He may abundantly bless the benefactor and friend of His poor.

Finally, while the material wants of public elementary education are being attended to, the requirements of the wealthier classes have not been neglected. *S. Bede's Manchester College*, which is designed to give an elementary and a technological education, as well as to prepare young men for the civil service, for the army, and for the law, has been opened in temporary premises in Grosvenor Square; and an exceedingly agreeable and commodious site for residence has been purchased upon Alexandra Park. In *Blackburn*, the Rectors of the four missions into which that town is divided have combined in one common effort to provide a school of higher education for

the sons of the wealthier Catholics in their town and neighbourhood, and the result has been the opening, in temporary premises also, under a thoroughly efficient master of a High School placed under the invocation of *S. Paulinus*.

I have now enumerated twenty-five different works, either completed or begun during the past year; but when I mention that not one of them is fully paid for, that not one of them but is a cause of fresh burden, anxiety, and responsibility to your Pastors, you will appreciate, dear children in Jesus Christ, the importance of a cheerful and prompt co-operation with them in labours they have undertaken for your sake.

III.

There remain two other points upon which a word is required;—

First—One of the great difficulties in subdividing Missions is caused by the debt which is often found to be weighing down the Mother Church. These debts ordinarily arise from sums of money having been originally borrowed, whereby the Priest was enabled to supplement the contributions he had collected, and so build the Church or Schools for which his people were crying. It was argued, and argued very justly, that the next generation might be counted upon to bear part of the original expense, and to pay off a portion at least of the capital debt. But it too frequently happens that generation follows generation and nothing more is paid than the current interest on the debt. No effort is made, no money contributed, to diminish the capital debt, until at last it may come about that by a shifting of the population, by a change in the district, or by a turn in trade, the resources of the Mission become seriously curtailed, and the prospect of ever paying off the capital diminished year by year. Who does not see the difficulties which such neglect must entail when the necessity arises to build a new Church or Schools, or to divide the district?

In many missions each generation brings its own burden of wants which have to be supplied, and the proposal is always ready at hand to contract a new debt on the old plea, that posterity must bear its share of the burden. But where is this system to land us if the present generation declines to make any sacrifice to pay off the debt contracted in its name by its predecessor? If one generation may repudiate the obligation undertaken for it why may not the next, and the next, do the same?

Prudence and justice seem to require that a sinking fund should be created in each Mission that is burdened with debt, and that donations or subscriptions should be collected annually towards reducing the capital debt. A noble example of disinterestedness in this respect has recently been given in the little Mission of *S. Edwards, Rusholme*. This Mission was burdened by a debt, the interest of which the Priest was able to meet only with the greatest difficulty. A number of the principal gentlemen of the Congregation met together in the Priest's house a few days ago, and determined to pay off the larger portion of the debt at once.

This was a noble example of generosity, which should be followed, at least in the distance, by every Mission that is in debt. It is right, however, that I should here add that in many of our Missions a genuine effort is being made, and made with success, to diminish the liabilities—for which the clergy and people deserve all praise. Another year it may be desirable to append to this Advent Circular a list of the amounts of capital debt paid off in each Mission, together with a list of the remaining liabilities. The Rectors will not be wanting on their side, if you, dear children in Jesus Christ, are found to be ready to co-operate with them, and to strengthen their arms.

The other point in connection with the financial condition of our Missions, to which I desire to call attention, regards the expenditure of money. According to the Canon Law laid down in the Provincial Synods of Westminster, a Priest, though obliged to make the ordinary necessary repairs, is not allowed to make any notable improvements, additions, or changes in any of the buildings belonging to his Mission, without the sanction of the Bishop, still less may a debt be incurred without similar sanction. As security against

all misunderstanding, whether on the part of the Bishop, or of the Priest, or of the laity who lend money, after mature consultation with my Council of Temporal Administration or Finance Board, I have determined for the greater good of all to make and promulgate on this occasion the following Diocesan rule, viz. : that the Bishop will not acknowledge any liability on the part of the Diocese or of a Mission to meet any debt which has been contracted without an Episcopal permission given officially *in writing*, signed by the Bishop's hand and countersigned by a member of the Finance Board or Council of Temporal Administration. All debts otherwise contracted will be regarded simply as personal debts, without any legal or moral claim whatever upon the Mission or Diocese for payment.

Finally, I must not close this Circular without recommending to your prayers the soul of Colonel Towneley, who while on earth was the chief supporter of three of our Missions—those of Burnley, Padiham, and Todmorden—and a generous contributor to our principal Diocesan Charities. Unlike the world, Mother Church does not forget. She gives back in prayers and blessings; and the effects of her gratitude are never more sensibly experienced than while the faithful soul is passing onward through the sharp pains of Purgatory towards his God.

I beg that this Circular, or at least the *first* and *third* parts of it, be read at all the Masses on the First Sunday of Advent, and that a Collection be made in behalf of the *Diocesan Mission Fund* at all the Services, (including therefore the *Evening Service*,) of the Sunday following.

I have directed that a number of copies of the Circular and Report be sent to the Rectors of each Mission, for distribution among the chief members of their congregations.

Wishing you health and every blessing,

I am, Rev. dear Father and dear Children in Jesus Christ,

Your faithful and devoted Servant and Father,

✠ HERBERT, BISHOP OF SALFORD.

P.S.—The Rectors will be good enough to send in the proceeds of the Collections, *within a fortnight*, to the Rev. A. J. DeCLERC, 43, Crescent, Salford.

SALFORD DIOCESAN MISSION FUND, 1876.

SUBSCRIBERS OF FIVE POUNDS AND UPWARDS.

	£	s.	d.
Colonel Towneley, R.I.P.	25	0	0
Anonymous	25	0	0
Sir Humphrey de Trafford, Bart.	20	0	0
James Lomax, Esq.	20	0	0
Daniel Lee, Esq.	20	0	0
J. Butler Bowdon, Esq.	5	0	0
The Very Rev. Father Purbrick, S.J.	5	0	0
The Lady Annette de Trafford.	5	0	0
Sir Charles H. Tempest, Bart.	5	0	0
Edward Petre, Esq.	5	0	0
C. J. Stonor, Esq.	5	0	0
John Weld, Esq.	5	0	0
R. M. Wilson, Esq.	5	0	0
	£150	0	0

MISSIONS.	RECEIPTS.	£ s. d.
Salford Cathedral.	Collection	9 0 0
	Mount Carmel Collection	2 10 0
	St. Anne's	1 2 0
	His Lordship the Bishop ..	2 2 0
	Rev. A. J. De Clerc	1 0 0
	J. F. Mart, Esq.	1 0 0
		16 14 0
„ St. Joseph's	Collection	3 12 2
„	Rev. A. Scherpereel	0 10 0
		4 2 2
„ Mother of God	Collection	4 1 0
„ St. Peter's ..	„	2 10 0
Accrington	„	3 6 4
Ashton, St. Ann's.	„	0 9 0
„ St. Mary's	„	No return.
Aspull	„	1 0 0
	F. G. Gerard, Esq.	1 0 0
	Mr. Unsworth	0 10 0
		2 10 0
Bacup	Collection	1 7 6
	Dr. Clegg	1 1 0
		2 8 6
Barton, All Saints	Collection	16 3 3
	Very Rev. Canon Kershaw....	1 1 0
„ Eccles ..	Collection	2 3 0
„ Irlam ..	„	No return.
		19 7 3
Billington	Collection	5 4 2
Blackb'rn, S. Alb'n	„	5 3 4
„ St. Anne's ..	„	5 0 0
„ St. Joseph's	„	0 10 0
	Rev. L. Maglione	0 10 6
		1 0 6
„ St. Mary's.	Collection	3 12 6
Blackley	„	1 5 0
Bolton, S. Edmund	„	1 15 4
„ St. Mary's	„	3 6 5
	Robert Sharrock, Esq. ...	0 10 0
		3 16 5
„ St. Patrick's	Collection	1 0 0
„ SS. Peter's	„	5 6 6
and Paul's	Mr. Edward Dillon	0 10 0
		5 16 6
Brownedge	Collection	5 10 0
	Rev. T. Walker, O.S.B. ..	1 0 0
		6 10 0
Burnley	Collection	6 12 3
Bury, St. Joseph's	„	1 16 2
„ St. Mary's ..	„	3 2 6
Chipping	„	3 10 0
Clayton-le-Moors..	„	2 3 0
Clitheroe	„	1 18 1
Colne	„	0 6 0
Denton	„	No return.
Faiisworth	„	2 0 0

MISSIONS.	RECEIPTS.	£ s. d.	£ s. d.
Fairfield	Collection .. .. .	....	0 6 6
Farnworth	"	7 6 8	
	Captain Whittam	1 1 0	
	Joseph Whittam, Esq... ..	1 0 0	
	Mrs. Whittam	1 0 0	
			10 7 8
Great Harwood ..	Collection	20 5 11	
	Very Rev. W. Canon Dunderdale	1 0 0	
			21 5 11
Haslingden	Collection .. .. .	....	1 4 0
Heaton Norris ..	" .. .. .	....	No return.
Heywood ....	" .. .. .	....	1 5 0
Lee House .. ..	" .. .. .	....	0 19 6
Lces .. .. .	" .. .. .	....	0 4 5
Levenshulme	"	3 17 8	
	Right Rev. Mgr. Provost Cros-		
	kell, D.D., V.G... ..	1 1 0	
			4 13 8
Longridge	Collection .. .. .	....	1 6 0
Manchester:—			
" St. Alban's.	" .. .. .	....	2 3 3
" St. Aloysius'	" .. .. .	....	5 10 0
" St. Ann's..	" .. .. .	....	5 10 0
" St. Augus-	" .. .. .	....	5 10 0
tine's ..	" .. .. .	....	
" St. Chad's..	"	20 4 9	
	St. William's Collection ..	5 2 0	
	Very Rev. Canon Sheehan ...	1 1 0	
	P. Bolongaro, Esq.	1 1 0	
	Mrs. Robinson	1 1 0	
	G. Marson, Esq.	1 1 0	
	Mrs. Ramsden	1 1 0	
	Mrs. Burke	1 1 0	
	Mrs. Murray.. .. .	1 0 0	
	The Misses Snape	1 0 0	
	Mr. Joseph Brennan	0 10 0	
	Mr. R. Curby	0 5 0	
			34 7 9
" S. Edward's	Collection .. .. .	....	2 2 6
" Holy Name	" .. .. .	....	12 15 2
" St. Joseph's	(Goulden Street) .. .. .	....	No return.
" St. Joseph's.	(Richmond Grove)	2 0 0	
	W. Nicholson, Esq... ..	1 0 0	
			3 0 0
" St. Mary's..	Collection .. .. .	....	2 10 0
" St. Patrick's	"	4 0 0	
	St. Edmund's Collection ..	1 0 0	
	St. Michael's	1 0 0	
			6 0 0
" St. Wilfrid's	"	6 2 2	
	St. Lawrence's	0 15 0	
	St. Alphonsus'	0 10 6	
	Very Rev. Canon Toole, D.D..	0 10 0	
	Mr. Constantine Kelly..	0 10 0	
	Mr. Phelan	0 10 0	
			8 17 8

MISSIONS.	RECEIPTS.	£	s.	d.	£	s.	d.
Middleton	Collection .. .. .	....			0	13	1
Mossley .. ....	" .. .. .	....			0	15	0
Oldham, St. Mary's	Collection	2	6	7			
	Mrs. Bullman	1	1	0			
					3	7	7
" St. Patrick's	Collection .. .. .	....			1	10	0
Osbaldeston ....	" .. .. .	....			1	0	0
Over Darwen .. .	" .. .. .	....			1	10	0
Padiham .. ....	" .. .. .	....			1	4	4
Pleasington .. .	" .. .. .	....			5	5	0
Radcliffe .. ....	" .. .. .	....			0	10	10
Ramsbottom .. .	"	1	1	0			
	Dr. Wilson	1	1	0			
					2	2	0
Rawtenstall	Collection	2	0	0			
	Dr. Wilson	1	0	0			
					3	0	0
Ribchester... ..	Collection .. .. .	....			3	5	0
Rochdale, S. John's	" .. .. .	....			3	0	0
" St. Patrick's	" .. .. .	....			1	14	0
Samlesbury .....	" .. .. .	....			0	15	0
Shaw	"	0	14	0			
	Royton	0	7	0			
					1	4	0
Stonyhurst.. ..	" .. .. .	....			7	14	0
Stretford .....	" .. .. .	....			4	10	0
Swinton .. .. .	" .. .. .	....			5	0	0
Todmorden .....	" .. .. .	....			....		
Walton-le-Dale ..	" .. .. .	....			2	7	0
West Gorton ....	" .. .. .	....			1	12	0
West Houghton...	" .. .. .	....			0	5	0
Whitworth .....	" .. .. .	....			1	2	8
Withington .. .	"	6	2	0			
	J. Byrne, Esq.	1	1	0			
					7	3	0
					£	306	14 2

REPAYMENTS OF BUILDING LOANS.

Over Darwen—Sixth Instalment	2	0	0
Eccles—St. Mary's—Fifth Instalment.. .. .	1	10	0
Ashton—St. Mary's, .. .. .	....		
Swinton—Fifth Instalment	1	0	0
Oldham—St. Mary's—Fifth Instalment	2	10	0
Salford—St. Joseph's—Fifth Repayment	1	10	0
St. Peter's, Salford—Fourth Instalment	5	0	0
Whitworth .. .. .	....		
St. Edward's, Lees, Oldham—Third Instalment	1	15	0

£15 5 0

BALANCE SHEET.

REV. A. J. DECLEERC, *Treasurer in Account with the Mission Fund, for the Year ending 1st Sunday of Advent, 1870.*

Dr.

	£	s.	d.
To Subscriptions, as per List	150	0	0
„ Receipts from Missions, &c.	306	14	2
„ Repayments of Loans	15	5	0
„ Balance overdrawn	13	16	0½

Cr.

	£	s.	d.
By Disbursements, viz:—			
Balance of last year	0	10	14
St. Ann's, Ashton (Support (Grant)) ..	14	17	0
Denton	80	7	7
West Houghton	25	0	0
Leam	20	0	0
Colne	25	0	0
Ramsbottom (due) Loan	100	0	0
Middleton (Support (Grant))	20	10	0
Rudelffs	25	0	0
Pudham (Loan)	125	0	0
St. Edward's, Rusholme	30	0	0
Printing, &c.	7	10	0

£185 15 2½

£485 16 2½

A. J. DECLEERC, TREASURER.

2nd December, 1876.

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A LETTER

ON THE

DUTY OF CATHOLICS

TOWARDS THE

ANGLICAN MOVEMENT

IN MANCHESTER, &c.

BY THE

BISHOP OF SALFORD.



T. WALKER, 94, OLDHAM STREET, MANCHESTER.

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BISHOP'S HOUSE, SALFORD,

JANUARY 27TH, 1877.

REV. DEAR FATHER,

1. Whatever concerns the salvation of men in this Diocese must touch us personally by its pressure upon our conscience and responsibility before God. It is a direct appeal to our pastoral vigilance and love for souls. "To the wise and to the unwise I am a debtor."—*Rom. i., 15.* It is fearful to think of the account we shall have to render to the Just Judge for all the souls that live within our jurisdiction, that is to say, for our conduct towards each of them, for our prudence and zeal in bringing home to them the knowledge of the way of salvation:—still more fearful the thought that we shall have to account for our apathy, coldness, and neglect, if to these should be ascribed the exclusion of any soul from the true Faith and from the Sacraments of salvation.

The state of mind then of our non-Catholic population cannot be a matter of indifference to us who are "Ambassadors for God." Every genuine effort made to shake off the heavy chains of sin and to draw nearer to the full knowledge and love of Jesus Christ must awaken our interest and our zeal.

2. You are well aware, dear Rev. Father, that here in Manchester and Salford a religious movement has been inaugurated, embracing a large section of the Protestant community, with the professed object of bringing souls to repentance and to a better knowledge of the unseen world. In spite of whatever may be defective and imperfect in the organization and progress of such an effort outside the Church, the tendency of the doctrines of true humility, sorrow for sin, and of redemption, wherever preached, must ever be to bring earnest, humble, and truth loving souls nearer to that one Church, which is "the Spouse," "the body of Christ," and "the pillar and ground of the truth."

[illegible]

There is a lot of talk of this defense and justice commission. But we must not be lulled in the smallest moment of our vigilance. They are taking a whole lot of time to get a commission. Better to have them straighten out the case and have the case reported. Where are the people, the people who will take it by the hand and lead it to the end of the road?

And there are those again whose heart is burdened with a painful sense of sin and iniquity. "What shall remove our guilt?—what shall purge our stain?—who has power from above to infuse a purifying strength? Is there no plank of salvation for the drowning sinner, or must we struggle with the waters in our own strength, until we sink beneath them? Is the constant testimony of Saints and learned Doctors for nineteen centuries as to the light and vigour of grace communicated through the sacraments to be rejected as an imposture and a myth? And if there be a general power of forgiveness committed by God to man, is it in the Church that has always claimed to use it, or among those tribes whose leaders have consistently denied it?"

The head aches with anxiety under the gloom of religious doubt

which threatens to curtain men around. Some, in despair, say that no further light is attainable, that duty bids them rest satisfied where they are,—that no man can help them. Some are drawn to seek comfort and strength in Associations, and young men in Manchester day by day snatch time from rest and business for the purpose of simple prayer in common. Others are attracted to beautiful imitations of the Catholic Religion. They feel that the ritual which clothes her creed and many even of her most distinctive doctrines, such as Confession and the Mass, help and console them until—if they be real lovers of the truth and *think*—doubts arise as to the reality and honesty of their position and demand solution. Others again, equally sincere and religious in their way, quietly gather round the preachers in their Churches and Chapels, vaguely hoping for the dawn and praying that the day star may arise in their hearts.—In the words of holy writ, “*multi dicunt, quis ostendit nobis bona?*”

3. Such being the state of many minds, it is not surprising that perplexed and earnest leaders, finding themselves in a sea of difficulties, should try anything new, and should willingly endeavour to adopt practices that have been successful in the Catholic Church, in the hope that they may perchance find therein some stay, some relief for men’s minds—some new power over sin, some new illumination in the midst of doubt. Their course is natural, and we cannot but respect their good intention.

If the heinousness of sin, the divinity of Christ, His power, His mercy, His death, and redemption be preached, it is gain. Whether “some out of contention preach Christ not sincerely,” or “out of envy,” “so that by any means, whether by occasion or by truth Christ be preached, in this also I rejoice, yea, and will rejoice.” (*Phil. i.*) Many approach the Church by degrees and slowly. Our dear Lord is wont to reveal Himself and the full orb of Catholic truth to the mind little by little, like as the dawn emerging out of the night, and the clear light of day out of the dawn. They who begin to sorrow for sin, to seek after the truth, to pray for the grace of faith, to determine to live entirely for God, are already on their way to the Church and to salvation. The first motions of grace, the first visitations and illuminations of the Holy Spirit are often strange, unforeseen, and wonderfully delicate. They come even in the midst of sin, depravity, and ignorance,—“the bruised reed he shall not break, and the smoking flax he shall not extinguish.”

4. Every man who by the mercy of God is baptised, was baptised into the Catholic Church and no other : but the grace, the way and the time of his *return* to her communion, after having left her, however unconsciously, for a form of error and heresy, is God's secret. When men look over their acquaintance and see the innumerable conversions that have taken place during the last thirty years all over England, among every class and profession, they are at a loss to understand why this one was chosen and why that one was left. It is the mystery of Divine Grace and of the inscrutable ways of God. "Two shall be in the field, one shall be taken, and one shall be left: "two women shall be grinding at the mill; one shall be taken and one "shall be left. There shall be two men in one bed; the one shall be "taken, the other shall be left." (*Matt. xxiv., Luke xvii.*)

But this we know, that God hears prayer; and that silent fervent prayers for the conversion of England are continually ascending from faithful and loving hearts in convent and monastery, in choir and cell, by day and by night, in all parts of England and in many countries of Christendom; that the sufferings meekly met and cheerfully borne by converts; that the activities and charities of clergy and laity; and that the perpetual intercession of the Saints and Martyrs of England who stand around the throne of God are not offered in vain for the conversion of this people.

5. While, however, we gladly hear that our non-Catholic neighbours are seeking, according to their light, for the grace of repentance and the way of salvation, it may be necessary to speak a word or two of warning to some of our own flock. As you are probably aware, rooms in many of the mills and factories are being set apart for special services, and in many cases the Catholic operatives have been invited to attend; while clergymen also and their agents have visited even the private houses of Catholics in different parts of Manchester to solicit their attendance in Protestant Churches. But "the Children of the light and of the day" (1 Thess. v.) know full well that it would be sinful in them to take part in any non-Catholic services. Never from the beginning of the world has it been lawful for the members of the true Church to participate in the worship of any other religion. The Jewish Church was never permitted by God to join in any of the religious services of the Gentiles, nor to associate in the rites and worship even of the Samaritans, a

people who claimed to be of their own race and country, and worshippers of the one true God.

Moreover it will be remembered that it is not fourteen months ago that the Catholics of Manchester and Salford had their own Mission which lasted for a month, and that over 54,000 persons on that occasion made their Confessions and received Holy Communion.

Warn then your people against the impious and fatal spirit of liberalism which maintains that all religions are equally good, and that God has committed the gratuitous and divine gift of man's salvation to each and every sect indifferently.

It may be well to bring under your observation the two following passages which occur in an Allocution and an Encyclical addressed by the Sovereign Pontiff to the Bishops. They show on the one hand how deeply grateful we should be for the grace of belonging to the one fold of the one Shepherd, and on the other hand the charity we should entertain for those who are not in the visible unity of the Church and the zeal we should have to obtain for them the gift of Faith.

"Far be it from us, Venerable Brethren, to pretend to place limits to the Divine Mercy, which is infinite. Far be it from us to wish to sound the counsels and mysterious judgments of God which are a deep abyss, not to be sounded by human thought. But it is part of our Apostolical duty to excite your Episcopal care and vigilance to use every effort to eject from the minds of men the opinion, as impious as it is dangerous, that the way of eternal salvation can be found in any religion. Use all diligence and learning to show to the people committed to your care that the doctrines of the Catholic faith are in nowise opposed to Divine Mercy and Justice. We must hold as of faith that out of the Apostolic, Roman Church no one can be saved; that she is the only Ark of Salvation, and that whoever has not entered within the Ark will perish in the deluge: on the other hand, it must be equally held as certain that they who are in ignorance of the true religion, if this ignorance be invincible, are not therefore condemned as guilty in the eyes of God. But who will venture to take upon himself to assign the limits to such ignorance, weighing well the various conditions of peoples, countries, and minds, and the great multitude and variety of other circumstances affecting souls! When stripped of the trammels of the body we shall see God as He is, then shall we perfectly understand by how

“*let him be to thee as a heathen and a publican.*’ (Matt. xviii. 17.) ‘*He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him who sent me.*’ (Luke x. 16.) ‘*He that believeth not shall be condemned.*’ (Mark xvi. 16.) ‘*He that doth not believe is already judged.*’ (John iii. 18.) ‘*He that is not with me is against me, and he that gathereth not with me scattereth.*’ (Luke xi. 23.) “Hence the Apostle Paul says of such men that they are ‘*subverted and condemned by their own judgment*’ (Tit. iii. 11), and the ‘*Prince of the Apostles calls them ‘lying teachers who bring in sects of perdition, and deny the Lord, bringing upon themselves swift destruction.*’ (2 Pet. ii. 1.)

“Far be it however from the children of the Catholic Church ever to become in any way the enemies of those who are not joined with Us in the same bonds of Faith and Charity; on the contrary, let them constantly study to help them, whether poor, or sick, or enduring any other suffering, by all the offices of christian Charity; especially let them try to draw them out of the darkness and the errors in which they are unhappily placed and to bring them to that most loving Mother, the Church, who never ceases to extend towards them her outstretched arms, calling them to her bosom that, founded and strong in faith, hope, and charity, and bringing forth the fruits of every good work they, may gain eternal salvation.”

6. And now the question arises in what manner can we practically on this occasion best discharge our duty of charity and justice. (IV. West. Dec. x. n. 8.) towards our non-Catholic neighbours in Manchester and Salford? It will not be by attempting to address them directly, for however certain our mission and jurisdiction, to address them directly would be to provoke them to anger rather than to enquiry and salvation. Not certainly by ridiculing them for the inconsistencies, fallacies, contradictions, and dissensions, to which, through their system, they are a prey; and not by uttering reproaches upon efforts which are made in good faith and with a generous devotion. Our Blessed Lord spoke no word of contempt, and He reserved His severe reproaches for Pharisees and Scribes—men without “love of the truth,” proud, self-righteous, wilful, blind leaders of the blind.

Two things we can do, and we owe them both to our neighbour and to God.

First, we can endeavour by renewed efforts to remove the scandal and stumbling block which the bad lives of too many amongst us have been to our non-Catholic neighbours. The drunken and disorderly habits, with their train of evil consequences, in which too many among us live have been a perpetual scandal and stone of offence. The neglect of Holy Mass on Sunday; habitual absence from Church and from the Sacraments; carelessness about prayer; the want of self-restraint and of mortification of the passions; indifference to the Love and Sufferings of our Lord Jesus Christ, and the flagrant contradiction between our lives and the teaching of our holy Religion—all this has caused many a non-Catholic observer to exclaim superficially, “by their fruits ye shall know them,”—as though these indeed were the fruits of our Religion, and not rather the natural fruits of the neglect of its precepts.

The Gentiles derided the Synagogue and rejected the promise of the Messiah because of the sins of the Jews, and many a soul is now lost to the Church and to salvation through the sins and bad example of the children of the Church. We may lament with the prophet, “how is the gold become dim, the finest colour changed, the noble sons of Sion esteemed as earthen vessels.—(*Lam. iv.*)

Secondly, we are constrained by charity, if not also by justice, to pray for those in the midst of whom we live. Our people live in the same house with non-Catholics, work in the shop and the mill with them, bargain and deal and trade with them; they have them for masters and for servants; they have common interests and aims with them, social, political, and commercial; they know, love, and respect them for their many good qualities. We are therefore bound to do them all the good that we can,—especially to pray, as the Apostle enjoins, that they may come to the knowledge of the truth and be saved. “I desire therefore first of all”—these are the words of S. Paul—“that supplications, prayers, intercessions, and thanksgivings be made for all men, for this is good and acceptable in the sight of God Our Saviour, who wills that all men should be saved and come to the knowledge of the truth.” (1 *Tim. ii.*)

(1.) Pray in the first place that they may be endowed from on High with a great “love of the truth” (2 *Thess. ii.*), and then with courage to confess it at any cost.

Without a “love of the truth” no man can be saved. The warning of the Apostle is plain and clear as the day, “because they

“received not *the love of the truth* that they might be saved, therefore “God shall send them the operation of error, to believe lying, that “they may be judged who have not believed the truth.” (2 *Thess.* ii.)

The English hatred of a lie in the natural order does not extend to heresy, which is a departure from revealed truth and a lie in the supernatural order. The national love of compromise is unconsciously applied to religion and to the claims of Revelation itself—hence the dissolution of all dogmatic teaching and the popular substitution of what are called “broad views” on Church principles: hence again the singular and illogical position of Ritualism which is an amalgam of Catholic doctrines and practices on the one hand and of private judgment and the Protestant rejection of authority on the other; and hence again, fostered by the national habit of compromise, nothing is so common as for a man to cast his own personal convenience and social and domestic considerations into the balance against the inexorable claim of Divine Truth to his submission, and thus, alas, to determine his position before God, and his lot, for time and eternity.

(2.) With “the love of the truth” are conjoined a determination to seek it and courage to confess it, for “love is strong as death.” (*Cant.* viii.) A man must be willing to part with his substance, to lose his name, his health, his wife and family, yea even his life in order to follow the lead of Truth. It is of this love of the Truth, or of the Church, that it is written “if a man should give all the substance of his “house for love, he shall despise it as nothing:” (*Cant.* viii.) and again, “Whosoever will save his life shall lose it; and whosoever shall lose “his life for my sake and the Gospel shall save it. For what shall it “profit a man, if he gain the whole world, and suffer the loss of his “soul? Or what shall a man give in exchange for his soul.” (*Mark* viii.)

At this moment thousands among the thoughtful High Church Anglican clergy and laity in this Diocese and elsewhere are perplexed and harassed in mind by the inconsistency and the difficulties of their position. They now find themselves legally face to face with the Erastian invention of a Parliamentary Church, in which they have had the misfortune to have been brought up, and out of which they as yet see no way of retreat. One consistent alternative alone is before them,—but against this, education; prejudice, fears, repugnances, and the national spirit of compromise, all rebel. They are beset with difficulties —“*circumdederunt me vituli multi, tauri pingues obsederunt me.*” They

need our prayers, and they shall have them, that they may, not only discern the centre of unity and the *Cathedra veritatis* but have also the will to submit to it, and to be taught of God; for it has been truly said that "arguments for religion do not compel any one to believe, just as arguments for good conduct do not compel any one to obey. Obedience is the consequence of willing to obey; and faith is the consequence of willing to believe. We may see what is right, whether in matters of faith or obedience of ourselves, but we cannot will what is right without the grace of God."

Here, then, is the object of our prayer, that God may grant to our brethren outside the Church a "*love* for the truth," and a *will* to believe it.

7. For this purpose it is hereby enjoined upon all the Clergy, secular and regular, in the Diocese, to insert in the Holy Mass the Collects, *Pro propagatione fidei*, as *pro re gravi*, until the First Sunday of Lent. Invite the members of your Congregation to say daily the "Acts of Faith, Hope, and Charity" with the same intention; and remind them that according to a resolution passed by the Bishops in 1867, it is ordered through the country that the Service of Benediction of the Blessed Sacrament be offered on the Second Sunday of every month to obtain of our heavenly Father, through Jesus Christ His Son, the illumination and conversion to the Faith of the English people.

8. It is not necessary to recommend you, Rev. Father, to be always ready to receive with charity and kindness those who seek for religious instruction, and to use every fitting opportunity to preach the Gospel committed to your care.

There are many excellent works of Instruction which may be useful to inquirers; such as "Catholic Belief," "The Threshold of the Faith," "Hay's Sincere Christian," "The Invitation Heeded;" and among more learned books, "Lindsay's Evidence for the Papacy," and Botalla's volumes on "The Authority and Infallibility of the Pope;" above all the penny "Catechism of Christian Doctrine," should be studied by inquirers. All these works can be bought at Mr. Walker's, 94, Oldham Street, and at Mr. Hawksey's, 82, Oxford Road, Manchester.

Wishing you every grace and blessing,

Believe me to be, dear Rev. Father,

Your faithful and devoted Servant,

✠ HERBERT, *Bishop of Salford*.

A LETTER
ON THE
SANCTIFICATION OF LENT,

BY THE
BISHOP OF SALFORD.



T. WALKER, 94, OLDHAM STREET, MANCHESTER.

CONTENTS.

- I. (1.) *Example of our Lord fasting.* (2.) *Provision for study of the Love and Passion of Jesus Christ.* (3.) *Frequentation of the Sacrament of hearing the Word of God.*
- II. *Rules as to fasting—exemption and dispensation.*
- III. *Drunkenness and its cure.*
- IV. *The Lenten Alma, &c.; S. John Chrysostom on alms deeds.*
- V. *Assiduous seeking after the lost sheep, &c.*

DISPENSATIONS,

Granted by Papal Faculty.

1. *Flesh meat is allowed once in the day, at the single or principal meal of those bound to fast, and at the principal meal of those who are not so bound, on all days except Wednesdays and Fridays, Ember Saturday, and the last four days in Holy Week. On Sundays it is allowed at discretion.*
 2. *Eggs are allowed at the single meal of those who are bound to fast, and at the discretion of those who are not so bound, on all days except Ash Wednesday and the last three days of Holy Week.*
 3. *Cheese, under the same restrictions, is allowed on all days except Ash Wednesday and Good Friday.*
 4. *The use of Dripping and Lard is permitted at Dinner and Collation for those who fast, and at the discretion of those who do not, on all days throughout the year except Good Friday.*
- On these days (Sundays included), whereon Flesh Meat is allowed, Fish is not permitted at the same meal. This rule applies to all Fasting days throughout the year.*
- The Food permitted at Collation, for those who are bound to fast, may consist of any Vegetable substance, as bread, potatoes, fruit, preserves, and whatever is not included under the term Flesh or White Meats. Milk, butter, cheese, and eggs are White Meats, and are absolutely forbidden at Collation to those who are bound to fast, though they are permitted at dinner, except on the days named above. Of Fish, two or three ounces are allowed at Collation; and, by a special dispensation granted by the Holy See for England, the use of Dripping and Lard is permitted at Dinner and Collation on all days throughout the year except Good Friday.*

N.B.—The Easter Communion must be made between Ash Wednesday and Low Sunday, both days included.

For the Stations of the Forty Hours' Exposition during Lent, see the Notices on the Church doors, or the Almanac for the Diocese of Salford.

HERBERT, by the Grace of God and of the Apostolic See,
BISHOP OF SALFORD, to the Clergy, Secular and Regular,
and to the Laity of the Diocese ;

HEALTH AND BENEDICTION.

DEARLY BELOVED BRETHREN AND DEAR CHILDREN IN JESUS CHRIST,

I.

1.—Our dearest Lord and Saviour Jesus Christ “was in the desert forty days and forty nights” (Mark i) ; S. Luke points out that He endured the pangs of hunger,—“He ate nothing in those days, and was hungry” (c. iv.); and S. Mark notes His complete severance from domestic life and all human habitation and society ; He dwelt in the pathless wilderness, for “He was with the wild beasts” (c. i.).

He spent the whole of this Fast in the contemplation of His heavenly Father’s goodness, and in prayer for us, His brethren by adoption, His poor, weak, sinful creatures. He went through this Lenten fast, exceeding as it did in rigour the fasts of the Old and of the New Law, urged by the infinite love He bore us. For He would teach us by His own example to mortify and chastise our flesh, whether innocent or guilty, by painful fasting from bodily food.

He would furnish the children of His Church with an answer for all time to the sinful world and its sects when they deride and condemn self-inflicted mortifications as useless, and substitute, even in as the Sacred Volume, the word “repentance” for the word “penance,” as though the latter did not include the former, as a body incloses a soul.

By His fast, too, He would lovingly encourage us on the path of penance, “without which ye shall all perish,” and He did so by appealing to the sympathies of the human heart. For we readily imitate the ways and actions of those whom we love, and with whom we live. If you ever feel an intense admiration and love for a friend, you find yourself following him with bounding heart and elastic step through every difficulty. His presence and example are your incitement, your rule, ay, your very strength. “The lover flies, runs, and rejoices ; he is free and not held. Love often knows no measure, but is inflamed above measure. Love feels no burden, values no labour, would willingly do more than it can ; when weary is not tired ; when straitened is not constrained ; when frightened is not disturbed.” (*Imit. b. iii. c. 5.*)

Thus the cheerfulness of your entrance upon the penitential season of Lent will be in proportion to your love of Our Lord and Saviour Jesus Christ. If you love Him much, you will cheerfully suffer with Him; if you love Him not, you will repine at Lent and seek to put away penance. The most austere among the saints did not love suffering for its own sake, yet they sought after it as others seek after pleasure; they fasted and embraced the Cross. But see the reason; mark the mainspring of their conduct—they were lovers of Jesus Christ, and were, therefore, bent upon following the example of Him who, “having joy set before Him, endured the Cross, despising the shame.”

2.—The first step towards a happy and a holy Lent is to know and to love Jesus Christ. This knowledge and love come through the contemplation of His sufferings, and through prayer.

We could desire, dear Children in Jesus Christ, to speak to you to-day at length upon the Passion and Love of Jesus—for His love is light and sweetness to every form of penance. But our pastoral duty now bids us instruct you upon several points necessary for the sanctification of this holy season; and we have devised another mode of aiding you to obtain a deeper knowledge and love of the most bitter Passion and Death of the Son of God.

We propose to place in the hands of all our faithful children some beautiful reflections on the Love and Sufferings of Jesus Christ, drawn up in simple language, upon the narrative of the Holy Evangelists, by that ardent lover of Jesus, S. Alphonsus de Liguori. While meditating and praying before God as to how we might best kindle and scatter the fire of Divine Love in the hearts of the great flock committed to our pastoral care and affection, it appeared to us that we could do nothing more likely to realize this grand object than bring within easy reach of each one of you the little Book we have prepared from the writings of a Saint, on the Love and Passion of our Blessed Lord. Let us not hesitate to utilise the cheap press, our ready means of communication with you and your good education in order to extend the knowledge of the Sufferings and of the Love of Jesus Christ. To neglect such opportunities would seem like a neglect of the means of grace. The Clergy will see in this little book a valuable supplement to their own exertions for your sanctification. It will remind you of what they have taught you in their sermons and instructions, but, above all it will teach and help you to *meditate* and *pray* upon what you have learnt from their lips. We earnestly therefore invite the

Rectors set over the different Missions to co-operate with us, like faithful and loving Ministers of God, by obtaining for the first Sunday of Lent, a goodly supply of the little books we have printed on the Love and Passion of our Lord, for the widest possible circulation among their Congregations.

3.—The diligent study of the Passion of Our Lord during Lent will naturally lead you to entertain the highest esteem for the Holy Sacrifice of the Mass, which differs from the Sacrifice of Calvary “only in the manner of offering.” It was instituted by our Lord to be for all time *the Great Living Memorial* of His Passion and Death. Oh, dear children, to know that there are hundreds in every Mission and thousands throughout the Diocese, who do not care to hear Mass even on Sunday is enough to bring tears of blood from the hardest heart. Do all in your power to persuade your neglectful friends to assist at Holy Mass, at least on Sunday. Second the exhortations and exertions of your clergy in this respect, and be not indifferent to God’s honour and your neighbour’s salvation.

The study of the Passion during Lent will also naturally lead you to receive Holy Communion oftener than usual during this sacred season. If you may, frequent the Holy Altar, as S. Charles recommends, every week in Lent; hear Holy Mass more frequently; and more devoutly. And as to attending sermons and instructions, you will understand, dear children in Christ, what is the spirit of the Church in this respect, by reference to the Council of Trent, which enjoins on Bishops to see that the Word of God be preached in the Churches of the Diocese “at least on all Lord’s Days and solemn Festivals; but during the seasons of the fasts of Lent and of the Advent of the Lord that it be preached daily, or at least on three days in the week, if the Bishop shall deem it needful. And the Bishop shall diligently admonish the people that each one is bound to be present in his own Parish Church, where it can be conveniently done, to hear the Word of God,” (*Trent. Sess. xxiv. c. 4 de Reform.*)

II.

And now, with regard to the law of Fasting, a few practical observations may be useful on matters concerning Ecclesiastical Fasts. The Church, of course, has power to regulate the Fasts she prescribes—to mitigate, commute, dispense, and exempt from their observance. A distinction should be observed between *exemption* from the law and *dispensation* from it.

(1.) Persons under twenty-one years of age and those in their sixtieth year are *exempt* from the law of fasting according to common custom, but not from the abstinence.

(2.) Persons engaged in hard labour, whether mental or physical, if it be exhausting, are *exempt*.

(3.) Persons who would certainly suffer grievous injury to health, were they to fast, are also *exempt*.

The common doctrine laid down by S. Thomas, and followed by theologians, is, that if there be an evidently sufficient reason why a person should be held *exempt* from the law, he may consider himself as exempt, especially if he cannot easily apply to the ecclesiastical authority. But that when there is *any doubt* on the question he ought to refer his case to his ecclesiastical superior, who will form a judgment, and refuse or grant a *dispensation*, partial or entire, or by way of commutation, according to the circumstances of the case.

(1.) With regard to *dispensation* from fasting or abstinence, it is held that the dispensation may be given only so far as it is necessary (*cum minimâ legis jacturâ*); thus if it were quite certain that a person, not *exempt* by age, or hard labour, or illness, could fast, *e.g.*, twice but not six times a week, a dispensation for every day would be illicit, and its validity questionable.

(2.) If a person could certainly fast by taking his collation early in the morning, *e.g.*, at eight o'clock, or by taking a somewhat more liberal collation at night, and not otherwise, he is bound to use such mitigation as will enable him to keep the substance of the law.

It should be remembered that the power of *dispensation* being of Ecclesiastical jurisdiction, cannot be exercised by laymen, but is vested by the Bishop in the approved Confessors of the Diocese. A Physician may declare a person *exempt* on the ground of health, or he may say that his case is doubtful, and as such worthy of being submitted to the Church for a dispensation or commutation, but he cannot properly speaking *dispense*.

But whether we fast, or whether we are exempt, or legitimately dispensed, let us ever bear in mind the teaching of the Council of Trent, that "the Christian life ought to be a perpetual penance." (*Trent. Sess. xiv.*) And that "unless we do penance, we shall all likewise perish." (*Luke, c. xiii.*)

III.

In speaking of the law of fasting after the pattern of Our Blessed Lord, it is impossible under present circumstances to be silent on the

awful amount of sin committed amongst us through over indulgence in drink ; and on the need, therefore, of a fast from drink by way either of atonement to our offended God, or of remedy to a disease, which so far from diminishing is on the steady increase. We will not address you in our own words, but one of the most learned and eloquent Doctors of the Church shall speak to you on the vice of drunkenness. He says :—

“ Drink makes of men swine, and worse than swine. The drunkard differs not from a demoniac, for like him he is lost to shame, and he raves. The demoniac at any rate we pity, but the drunkard is the object of aversion. Why? Because he brings upon himself a self-chosen madness. He turns his mouth, his eyes, his nostrils and all into mere sewers. But if thou shouldst also see what he is within, thou wouldst behold his very soul stiff and torpid as from a kind of wintry frost, and powerless to help or steer its vessel, as it is tossed in the greatness of the storm.

“ I am ashamed to say how many ills men and women suffer from this luxury, but I leave it to their own conscience, which knows it all more perfectly. For what is viler than a woman drunken, or in any way excited and misled by wine? The weaker the vessel, the more entire the shipwreck, whether she be a lady or a servant. For the lady misbehaves in the midst of her servants as spectators, and the servant in like manner in the midst of fellow-servants, and both alike cause the gifts of God to be spoken of with blasphemy by foolish men.

“ For instance, I hear many say, when these excesses happen, ‘ Would there were no wine.’ O, folly! O, madness! When men sin in other ways, dost thou then find fault with the gifts of God? But what madness is this! What! did the wine, O man, produce this evil? Not the wine, but the intemperance of such as take an evil delight in it. Say then, ‘ would there were no drunkenness, no luxury;’ but if thou sayest, ‘ would there were no wine, thou wilt by degrees go on to say, ‘ would there were no steel, because of the murderers; no night, because of the thieves; no light, because of the informers; no women, because of adulteries.’ In a word, thou wilt destroy all things, since they may all be abused.

“ But speak not thus, for it is of a satanical spirit: do not find fault with the wine, but with the drunkenness. Wine was given by God, not that we might be drunken, but that we might be sober; that we might be healthful, not that we might be diseased; that we might have cheer, not sorrow and shame; that we might correct the weakness of the body, not cast down the strength of the soul.

“ Hear what Paul says: ‘ Use a little wine for thy stomach’s sake, and thy many infirmities.’ (1 Tim. v.) But if S. Timothy, when long oppressed with pain and disease, and suffering many sicknesses one after another, would

"not touch wine until his Teacher bade him, what excuse shall we have who are drunken in health? This passage from the Apostle is useful against heretics, who speak evil of God's creatures; for if wine had been of the number of things forbidden, Paul would not have permitted it, or have said that it was to be used upon that occasion by Timothy. And not only against heretics is it useful, but also against simple ones among our own brethren, who, when they see men drunk, foolishly blame the fruit given them by God, and say 'Let there be no wine.'

"How much better the ass than the man or woman that is overtaken by drink? How much better the dog? For each of these animals, and all others, whether they eat or drink, acknowledge sufficiency as their law; though innumerable persons tempt them, they will not go on to excess. But you have acknowledged yourselves to be baser than dogs and apes, as is evident from the fact that you do not compel these brutes to take more than they need. And if you are asked 'wherefore'? You reply, 'lest I should hurt them'—yet you who drink have not even this amount of respect for yourselves, and your friends. But the mischief of the drunkenness is not confined to the day of the drunkenness, but it extends to days afterwards. As when a fever is passed the evil consequences of the fever remain, so when the drinking is over there is a whirling round, both in the soul and body. And see, while the wretched body lies paralyzed, like the hull of a vessel after shipwreck, the soul, yet more miserable than the body, again stirs up the storm and kindles the desire; and when he seems to be sober again, then is he most of all mad, imagining to himself wine and casks, cups and goblets. As the loss occasioned by the storm is felt after the tempest subsides, so is it here. In the storm we cast our freight overboard,—in drunkenness, we cast overboard all our goods, temperance, modesty, understanding, meekness, humility—whatever we possess we cast into the sea of iniquity. But here the likeness ends, for in the case of the vessel at sea it becomes lightened by casting overboard its freight, but the vessel of the drunkard is the more deeply weighed down, for in place of its wealth it takes on board sand and salt water and all the accumulated filth of drunkenness—enough to sink a vessel at once, even with seamen and pilot on board.

"These things are not said by me to all: or rather they are said to all, not because all are drunken, God forbid; but *because they who do not drink take no thought of the drunken*. Therefore rather even against you that are sober do I inveigh. The Physician leaving the sick man turns sometimes to those who are sitting by and addresses his discourse to them. To you therefore do I now direct my speech, entreating you not to be at any time overtaken by this passion, and beseeching you to exert yourselves to draw up as by cords those who have been so overtaken, that they may not become worse than the brutes."—S. Jo. Chrysostom. (*Hom. 57 in Matt. and Hom. 1 in Stat.*)

We have quoted the words of this great Doctor of the Church at length, for they might have been written for the present day, and for ourselves. He grieved as a Pastor over the loss of souls caused by drink, and he inveighed against those who, being themselves temperate and sober, had no heart to co-operate with him in taking thought for, protecting, and assisting those who were prone to this vice.

As we have often said, we earnestly desire to see the Salford Diocesan Crusade against intemperance widely extended through our larger populations. As is well known, the Crusade is composed not only of members who are pledged, but of all who are "willing to co-operate by prayer and mortification" against the vice of intemperance. According to the rules the members ought to attend a religious service once in the week in their own Church, and to approach the Sacraments once a month. Experience abundantly proves that for a Catholic the pledge, without the Sacraments, is worthless, but that with the grace of the Sacraments it is of much avail.

In Missions where it is not possible to give a special service for the Crusade, its members should be invited and urged to attend regularly at one of the ordinary weekly evening services, and from time to time they might receive a special instruction thereat, and the pledge might easily be administered after the Church service is over.

When official statistics prove the havoc drink is making throughout the country, and information from the gaols corroborates our experience as Pastors as to its havoc amongst our own people, it is scarcely conceivable that a Catholic, conscious of a soul within his body, should not determine to do all that in him lies to apply a specific remedy to a disease so specific and so fatal.

Once more, then, in the words of the great Doctor whom we have already quoted, "We need much penance and many tears on account of our insensibility and of our sins, which are great and without excuse. But let us do penance and we shall be crowned. And by doing penance I mean showing forth good deeds which shall be greater than our former evil deeds. 'Bring forth fruits worthy of penance,' But how shall we bring them forth? By doing the opposite things, as for instance, Hast thou lived in self-indulgence and been drunken in times past? Fast, and take care to drink water, in order to destroy the mischief that has grown up within thee. It sufficeth not for health to pluck out the sting only, we must apply remedies to the wound it has left."—(*Hom. 10 in Matt.*)

IV.

The wings of prayer, bearing it up to the very throne of God, being fasting and alms, we now add a few words upon alms-giving.

Give alms, especially during Lent. They who use dispensations, or who, from whatever cause, cannot fast, should give a double alms, so that their prayers may be borne up on wings, as though they fasted. It would be convenient if one of the alms boxes in the Churches were labelled *Lenten Alms* during the next seven weeks. These Lenten Alms may also be given to the Clergy, to be forwarded as usual to the Penitentiary, Very Rev. Canon WILDING, S. Austin's, Granby Row, Manchester, and they will be divided as heretofore between Peter's Pence and Ecclesiastical Education. In the words of the Apostle, "let every one of you put apart with himself, laying-up what it shall well please him to give." (1 Cor. xvi.)

Now as we have already quoted from that great doctor and pastor of souls, S. John Chrysostom, in whose writings we have been endeavouring to refresh and strengthen our own spirit, we will quote him once again upon the virtue of almsgiving.

He is speaking of the centurion, Cornelius, described by S. Luke as "giving much alms to the people and always praying to God." This centurion, though not then converted to the Faith, was visited by an Angel, who said to him, "Thy prayers and thy alms are ascended for a memorial in the sight of God." (*Acts x.*)

"Nothing like almsgiving," says the Saintly Doctor: "great, indeed, its virtue when the alms is poured forth from a pure and just store. It is then as a limpid and pure stream in the paradise of the soul—bright to the sight, sweet to the taste, light and cool and refreshing in the noonday heat. Such is alms. Beside this fountain grow, not poplars and pines and cypresses, but other trees of far better and goodlier stature—friendship with God, praise with men, glory to God, good will from all, the blotting out of sins, courage, contempt of wealth. This is the fountain whose waters nourish and strengthen the plant of Divine love; for nothing nourishes Divine love like mercy, for if fed by mercy it spreads out its branches and lifts them up on high. This fountain reaches up to Heaven itself, and is the source of the river that 'springeth up into eternal life.' It extinguishes the unquenchable fire, and strangles the worm that dieth not. (*Mark ix.*) He that possesseth this fountain shall suffer no gnashing of teeth. If its water shall drop upon chains, it shall dissolve them; let it touch the firebrands, and it shall extinguish them.

"But a fountain does not give out streams for awhile and then run dry, "for then it is not a fountain, but its waters are ever gushing forth: so let "our fountain give more copiously streams of mercy in alms. This is the "virtue of alms, to give forth not merely a copious, but a continuous stream.

"If thou wouldst that God should rain down mercy upon thee as from a "fountain, have thou also a fountain. And yet there is no comparison between "God's fountain and thine; for if thou open the mouth of thy fountain, such "are the mouths of God's fountain as to fill up every abyss. God does but seek "to get an opportunity on our part, and He then pours forth upon us blessings "from His storehouse. When He expends, when He lavishes, then is He rich, "then is He affluent. Large is the mouth of that fountain; pure and limpid "its water. If thou stop not up the mouth of thy own fountain by refusing "to give, the fountain above will not cease to flow upon thee.

"Hast thou wealth? Spend it not upon luxury and upon the world, "but plant it in the hands of the poor. This is good soil—none better. "Though small the reach of the hand, yet the tree it plants shoots up to "heaven and stands firm. That which thou plantest in the earth will perish, "if not now, at any rate a hundred years hence. But this tree will yield thee "its fruit when thou art dead and gone hence.

"Fountains, it is said, rise on elevated spots. Let us be elevated in soul, "and our alms will flow with a rapid stream; the elevated soul cannot but be "merciful, and the merciful cannot but be elevated. For he that despiseth "wealth is higher than the root of all evils. Fountains are oftener found in "solitary places; let us withdraw our soul from the follies and temptations of "the world, and alms will then gush out like a stream. Fountains, the more "they are cleansed, the more copiously they flow; so with us; the more we "spend, the more all manner of good thrives and grows."—(*Hom. xxii. in Act.*)

Finally, S. John Chrysostom in many places draws out the doctrine, that this Fountain of Charity is not a treasure belonging only to the wealthy, but that it may be unsealed and spring up in the hearts of the poorest, if even "in their very deep poverty they abound, according to their power and above their power, and are willing," like the Christians of Macedonia (2 *Cor. viii.*); and on the other hand, that unless the rich give in proportion to their means, they will not be saved by meagre and niggardly alms.

You have abundant opportunities for the practice of this virtue, now by *Lenten Alms*, and at all times by contributing to Churches, Schools, and Hospitals, and to the other special cases which come before you. Then "redeem thou thy sins with alms." (*Dan. iv.*)

V.

During this season of Penance we beg that our beloved Clergy will be more than ever assiduous in house to house visitation, and in seeking out the lost sheep, that we and they and the Angels may have joy over the sinner doing penance. In the Provincial Councils of Milan, and again and again in the Instructions of the great S. Charles, the Parish Priests were exhorted, urged, and commanded to take regular census of their flock. And this not once in a decade, but every year, between S. Martin's day and the beginning of Lent, the parish had to be gone over and the former census corrected, and a duplicate copy of it sent to the Archbishop, at latest by the Feast of the Ascension, so that he, like a good Shepherd, might know the names of all who were of an age to receive the Sacraments, and whether they had received them or not. We are well aware that in many of our Missions the number of the clergy is in too small a proportion to the flock to permit of this exactitude. But probably nowhere is the saying truer than among ourselves, that a "house-going Priest makes a Church-going people."

Finally, be faithful, dear children in Jesus Christ, to the Priests who are set over you, listen to their exhortations, to their remonstrances, to their appeals. Be one with them and with us in faith and charity, so that they may serve you with joy and not with sorrow. Hasten to the tribunal of Penance, and to your Paschal Communion; put it not off from day to day. If you have sinned like the Prodigal, see the arms of your Father extended towards you; see the ring, the robe, and the shoes, and the feast; all is prepared for your return. Harken: you may hear the joy of the Angels above. They are praising our Heavenly Father for "the son that was dead and is come to life again, that was lost and is now found."

May God bless you all, and through the prayers of Mary and Joseph bring you to the knowledge and love of Jesus Christ in this life and to His company for ever in the next.

Given at Salford, on the Feast of the *Passion of our Lord Jesus Christ*, February 9th, 1877, and ordered to be read in all the Churches and Chapels of the Diocese on Quinquagesima Sunday.

✠ HERBERT, BISHOP OF SALFORD.

C. J. GADD, SECRETARY.

PASTORAL LETTER
OF
BERNARD,
BISHOP OF LIVERPOOL,
ON THE
ESTABLISHMENT OF A DIOCESAN SEMINARY.



LIVERPOOL:
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MDCCLXXVII.

[XXXVII.]



BERNARD, by the Grace of God and Favor of the Apostolic See, BISHOP OF LIVERPOOL, to the Clergy, Secular and Regular, and the Faithful of the said Diocese.

HEALTH AND BENEDICTION IN THE LORD.

We confess that it is with no ordinary feelings that we address you upon this occasion. On the one hand, the responsibility with which we are burthened presses us to speak; on the other, a fear lest we should be considered importunate would cause us to be silent. From one side we are urged by motives prompted by our knowledge of the many calls made upon you, of the generous way in which you respond to them, and of the many sacrifices and privations which that response involves, not further to tax your charity. From the other side, by our very love for you and for your souls, and for Jesus Christ who died for them, we are impelled to beg that your charity be yet further continued.

It is now four years since the burthen of the Episcopal office was laid upon us; since the care of your souls was committed to our keeping. God is our witness that we felt how unfitted we were for the weight of that responsibility. We prayed to be delivered from it, not because we were unwilling to be burthened, but because we feared that those confided to us might suffer loss through our weakness. Out of obedience we took up the yoke, in the hope that He who burthened us would enable us to bear it. We trusted to the prayers of Mary, and to the protection of St. Joseph. We were encouraged, Very Reverend and Reverend Brethren, by your kind words, and by our experience of your persevering, self-sacrificing zeal; and by our knowledge also of you, Dear Children in Jesus Christ; for we had not merely heard of your charity and your devotedness to the cause of religion, but we had ourselves been witnesses of these virtues. We had seen, during the Episcopates of the first two Bishops of Liverpool,

how many Schools had been founded, how many Churches had been erected, in the Diocese. Though we knew that much was still to be done, yet we were full of hope that all would be accomplished. Nor have we been disappointed. Your efforts during the last seven years, not to speak of what had been done previously, have effected more than the efforts put forth in any equal interval of time before. During the years of which we speak, you have built Schools to accommodate over twenty thousand children ; nor have you as yet brought your task to a close. This week, two Schools—one of them a memorial to the zeal of our late venerated Bishop—will be opened to receive and educate poor children ; and yet four additional Schools are either in progress or about to be commenced. During the same period of seven years, not to mention the Churches previously erected, fifteen other Churches have been built ; or rather, to speak more correctly, fifteen

Churches or Chapels, permanent or temporary, have been opened, while others are in process of completion, or at least projected.

Each additional School, each additional Church, while it was a cause of joy to all, while it brought blessings upon the people, imposed upon the Bishop a heavy additional responsibility—that of finding a Priest to offer the Holy Sacrifice upon that new altar, and to watch over that new congregation. This responsibility was growing year by year, till it attained appalling proportions.

When the Hierarchy was re-established in this country there were, in what was then the “Lancashire Vicariate,” and in the country which at present constitutes the whole of the Dioceses of Liverpool and Salford, together with the County of Cheshire in the Diocese of Shrewsbury, 128 Churches or Stations served by 175 Priests. There are now in the same limits 250 Churches served by about 450 Priests ; and of this number 124 Churches, with 251 Priests attached to them, are situated within the Diocese of Liverpool. Our venerated

predecessor, aided by the self-denying zeal of the Clergy, and the hearty co-operation of the Laity, had brought about this increase; or rather, inasmuch as "neither he that planteth is anything, nor he that watereth, but God that giveth the increase,"⁽¹⁾ should we not say that God alone hath done the work? Blessed be his name. He has studded the land with Churches; he has built Schools; he has caused religious houses to grow and increase. "He has planted his vineyard, and made a hedge round about it, and dug in it a press, and built a tower."⁽²⁾ Woe to the husbandman to whom he hath let it out, if, through not providing workmen for its cultivation, it fails to produce fruit in season and becomes waste. This was the fear, this the anxious care of our revered predecessors. Having no workmen to till the vineyard, they called in strangers, and yet not strangers. Casting their eyes beyond the sea towards the land of faith, they and we, with outstretched hands have begged for help, and the Irish Bishops, actuated by true charity, have sent us apostolic men not a few, who, associating themselves with us in the good work, have "borne the burthen of the day and the heat."⁽³⁾ For the help thus given, and for the services rendered us in our necessity, we can never be sufficiently grateful: our daily prayer must be that God will bless those Bishops, and the Priests whom they have sent to our aid; that he may pour his benedictions upon their Dioceses, so that they may suffer no loss because of the charity they have shown us in our need; and that the labourers themselves who come at our call may be crowned with the reward promised to those who instruct others unto justice.

Yet help from such a source is at best but uncertain; for the wants of their native Dioceses have in several instances necessitated a recall of those priests who had come to aid us. It served us well by meeting a most urgent necessity, but could not be depended upon as a permanent source of supply.

(¹) I. Cor. iii. 7.

(²) Matt. xxi. 33.

(³) Matt. xx. 12.

Nor indeed should interests so vital be left to depend upon precarious assistance ; and while our predecessors thankfully availed themselves of the aid so providentially bestowed, they were always most desirous of increasing the number of Priests educated for the Diocese, and of founding for this purpose more Colleges and Seminaries in which they might be trained. What was the state of things ? Although there was so enormous an increase in the number of the Churches and the Clergy attached to them, the number of Colleges and the accommodation which they afforded was much the same as it had been when the Hierarchy was re-established ; and not very much increased for a quarter of a century before that date. The Catholic Directory for 1839 informs us that in that year the number of Priests in the whole of the district, then called the " Northern Vicariate," which comprehended the six northern counties, was only 231. We have stated that in the Liverpool Diocese alone, there are at present 251 Priests. The Colleges in which they are trained remain the same. There is the fine old College at Ushaw, the Alma Mater of countless sons, who having inherited from her the old spirit of the Douay Missionary Priests, were their worthy successors. There is the venerable College in Rome, whose sons, if they cannot now be called the " Flores Martyrum," are, as of old, models of priestly virtue. There are the Colleges at Lisbon and at Valladolid, in which the ancient traditions that hallowed their memories still survive.

There is also the most material aid at all times generously and effectively rendered by the Fathers of the Society of Jesus, and by the Benedictine Fathers, and more recently by the self-devoted sons of St. Alphonsus and St. Paul of the Cross. But if these were inadequate to supply the needs of the English Church in years gone by, when there were three Vicariates, or one Vicariate, with the proportionately small number of Priests to be supplied, how could it be expected that they would be able to meet the ever-increasing demands

of five Dioceses, one of which—this of ours—would absorb all the Priests they could train? Ushaw, it is true, extended its lines, and doubled its accommodation — a wonderful extension, yet one that by no means sufficed. St. Edward's College has been founded, and has silently and effectively been doing its work; so much so that, thanks be to God, we have at the present moment 63 Candidates for the priesthood within its walls. A larger number are, however, required; and moreover, it is necessary that those who are pursuing the higher studies of philosophy and theology should be separated from the youths who are engaged in the preparatory branches, "Though in various places," say the Bishops, in the fourth Provincial Synod (Decr. IX.), "young boys, lay and cleric, are educated together, and this practice has been permitted, owing to circumstances of time and place, still the Church has never ceased to urge that the aspirants to holy orders, who have attained a riper age, and especially those who are engaged in the study of philosophy and theology, should be separated from lay students, and be subjected to a distinct régime."

There was, however, Dearly Beloved Brethren and Children in Jesus Christ, another consideration pressing us to undertake this work. The desire of the Holy See, so often expressed by command as well as by exhortation, left us no room for doubt, no plea for delay. If we were desirous of acting in harmony with the sentiment of the Universal Church, we could not venture to defer the execution of a plan which was urged upon us by a General Council, by the public voice of many Pontiffs, and by the explicit approval and adoption of countless Bishops throughout the world. It was clear that, from the earliest times, the Church had always been solicitous, in the training of her Priests, to follow a system similar to that which our Lord pursued in forming his Apostles for their mission. "Follow me," said our Lord; and thenceforth the Apostle was separated unto God—in the world, but of the

would no longer. The Church has always, therefore, so far as circumstances would permit, secured those who aspired to the priesthood from the fellowship of the world, lest they should become contaminated with its principles. She has disciplined them, during this period of preparation, not in profane studies alone, but also in the contemplation of our Lord's life, and the imitation of his virtues, so that they might issue from their retirement bearing the character of the Great High Priest, whom they were called to represent, and with the authority of whose voice they were to speak. Thus was our Lord's word to be fulfilled: "Behold I am with you all days, even to the consummation of the world;"⁽¹⁾ for, in truth, his priests in every generation were to be able to say: Behold I live: now not I, but Christ liveth in me. The Council of Trent, adopting the details of a scheme of Apostolic training, which the illustrious Cardinal Pole had drawn up for the benefit of this country, framed a decree, amid the unanimous approbation of the assembled Fathers, ordering that in every Diocese which possessed funds sufficient for the purpose, a Seminary should be founded to provide a religious education to a certain number of young men, and to exercise them in religious discipline.—*Sess. xxiii. cap. 18.*

Conspicuous among the names of the Popes who have made the establishment of Seminaries the subject of special constitutions, is that of Benedict XIII., who ordered that "the Bishops of Italy should without delay build a Seminary in every Cathedral City in which one had not as yet been established."—(*Const., anni. 1725. "Creditæ nobis."*) And, to give effect to this decree, he founded a Congregation of Cardinals, whose office it was to superintend the formation of Seminaries, and to determine the sources from which their income was to be drawn. Almost immediately after his accession to the Chair of Peter, Benedict XIV. issued an Encyclical to the Bishops of the Universal Church, in which he reminded them that it should be their earnest desire to found Seminaries with

(¹) Matt. xxviii. 20.

all possible speed where they had been founded, and to enlarge those already built. (Bullar. Roman. Bened. XIV. mem. 2.) The following words, extracted from his Encyclical (Dec. 3, A.D. 1740) sufficiently indicate the interest he took in this work: "These Colleges," said he, addressing the Bishops, "must be fostered by you with special care. To this end you will often visit them; you will inquire into the lives and characters of each of the youths, and the progress they make in their studies; you will appoint for their training competent teachers, and men endowed with an ecclesiastical spirit; you will occasionally honour with your presence their literary exhibitions or ecclesiastical functions; and lastly, you will bestow rewards upon those who have given brighter examples of their virtues, and have won a title to more especial commendation. You will have no occasion to repent of having thus watered these tender trees in their early growth; your labour will produce you later the most luxuriant fruit by furnishing a plentiful supply of good workers. For it has been a frequent subject of regret to Bishops, that the harvest indeed is great, but the labourers few; yet perhaps it ought to add to their sorrow, to know that they have not themselves been as industrious as they ought in seeing that fitting and suitable labourers were trained for the harvest. For good and energetic labourers are not born but made, and the making of them depends in a great measure upon the skill and industry of the Bishops." In like manner, the first Encyclical letter addressed by his present Holiness, Pope Pius IX., urges the same precept of founding and watching over Diocesan Seminaries. "You ought," said he, "to regard no duty as of older prescription or of greater importance, than that of applying all your energy, skill, and industry, in accordance with the instructions laid down by the Fathers of Trent, to the building of Seminaries for Clerics, where such Seminaries do not exist, or to their extension, if necessary, where they are already established."—(Pii. IX., *P. M. Acta*, Part I., p. 19.)

It was but natural, therefore, that, after the restoration of the Hierarchy in England, the Bishops of the Province should have taken the earliest opportunity of announcing their long-
 ing desire to carry out a plan so dear to the heart of the Sovereign Pontiff. "We are of opinion," say they, in the first Provincial Synod (Cap. XXVI.), "that it would prove highly conducive to the progress of religion, if Seminaries could be founded for the separate education of Clerics." In the third Provincial Synod, they repeat the same in the following impressive words: "Each of the Bishops purposes henceforth to devote himself, with all his industry, with his whole heart, and by every means in his power, to the object of founding a Seminary in his Diocese. For, as his Diocese is the Spouse to whom God has united him in the bonds of conjugal love, and as no more precious diadem can crown her than the ecclesiastical virtues, everywhere resplendent, no more beauteous zone can gird her than a circling band of pious clerics, he will not be able to offer her a more welcome, a more acceptable gift than a holy household, such as we describe, affording consolation in the present, and ground for hope in the future. May God, the giver of all graces, and the author of good counsel, prosper this desire. Thus shall He make more than one Church—wedded unto us, but hitherto barren—to dwell in her house, the joyful mother of children. Amen. Amen." In the fourth Synod again, the following Decree was passed: "The Bishops, in their several Dioceses, are to leave no means untried to erect a Diocesan Seminary, in which clerics may be grounded in philosophical and theological science, without intercourse with lay students."

Having such motives to urge us to undertake this great work, you may ask, Dearly Beloved Brethren and Children in Jesus Christ, how it comes to pass that it has been so long delayed. To this we reply that the delay was not wilful on the part of our predecessors. They deeply felt the momentous nature of the interests that were concerned, and they longed

■ to see them provided for. You however know, and God knows
 ■ and will reward them for their labours, with what earnestness
 ■ they pursued the work of building Churches and Schools.
 ■ Well may we say that they strove and laboured, and we are
 ■ now reaping the fruits of their toil. For ourselves, we confess,
 ■ as we have said, that we shrank from taxing you, and we
 ■ feared the responsibility involved in the task we were called
 ■ upon to do. We took counsel with our Chapter; and were
 ■ told that the necessity of the case admitted of no further delay,
 ■ that it was cowardice to decline the responsibility. We con-
 ■ sulted the Clergy in the various parts of the Diocese;
 and, while by many we were told that it was more fitting to
 excuse past delay than to apologise for now preparing to make
 an immediate beginning, there were from all words of encourage-
 ment and promises of hearty co-operation. We have
 mentioned the matter to some of the Laity. In cheerful
 words, we were told to trust to them for help. When we
 spoke of the magnitude of the work, we were advised not to
 spoil it by curtailing its proportions, and were reminded
 that the Diocese of Liverpool must do that which several
 Dioceses had already done, and which others are doing:
 namely, build a Diocesan Seminary in which Priests, sufficient
 in number to supply the needs of the people should be trained
 and educated.

This, then, Dearly Beloved Brethren and Children in
 Jesus Christ, is the undertaking to which we invite your
 co-operation. Can there be a work more necessary for the
 salvation of souls, or one for which God will more abundantly
 reward your zeal? It is an enterprise most essential for your
 own welfare, and most important in the days in which you live.
 You will be providing for yourselves ministers of Christ, who,
 like their heavenly Master, shall be your mediators with the
 Father. You will earn the merit, and reap the advantage, of
 raising in your midst living images of the love of Christ, of
 his compassion and tenderness. "He hath placed in us,"

says St. Paul, "the word of reconciliation. For Christ, therefore, we are ambassadors, God, as it were, exhorting us." ⁽¹⁾ In their persons you will receive up strong advocates of the truth, and, according to the Apostle's phrase, "Co-judges of God." By their hands you will be washed free from guilt of sin, and fed with the bread of immortality. Who can estimate the reward that will be given to such as co-operate in this glorious work? Its fruits shall not perish with you. Even our sinners remain to your children as an inheritance of blessings—a perpetual fountain and centre of grace.

Do we need, Dearly Beloved Brethren, to set before you the example of your Pastors; of those whom you so justly venerate, and to whose teaching you so lovingly submit yourselves? They are always at your service, sparing themselves neither by night nor by day in seeking your souls. In their efforts to secure your real welfare, death loses its terrors; the fevered patient and the neglected poor being the most tenderly cared for. Their lives are your lesson. And now they do not call upon you to aid in this great work till they have shown you by their example how to disburse your charitable alms. Look at the List of Subscriptions which accompanies this letter, and you will feel a just pride in your Pastors. For, if "the glory of the children are their Fathers," ⁽²⁾ surely a Catholic people may with justice glory in the self-sacrificing charity of their Priests. Who can tell what sacrifices of comfort and convenience, and perhaps necessary recreation, which the payment of these Subscriptions must entail, and that not for one year but for many years; for it would be impossible for more than a few of your Pastors to pay the promised sum otherwise than by yearly instalments. From our own personal knowledge we can testify that some amongst them, though their over-taxed strength required rest and change of air, were unable to obtain these aids to health, because their scanty incomes denied the means. And yet these

(1) II. Cor. v. 19.

(2) Prov. xvii. 6.

zealous Priests have promised subscriptions the payment of which is extended over four, five, or even ten years. Who can estimate the sacrifices made? God, and God alone. He will reward them for what they do for his people. And yours be it, Dearly Beloved Children in Jesus Christ, to recompense them in this world for what they bestow in your behalf; yours be it to pray that your Father and their Father may hereafter crown their charity. Pray also, Dear Children, that you may walk in their footsteps and imitate their example; and thus make for your own welfare the same sacrifices they have made for you. They have many of them given a tenth of their income for ten years. Will you, with the knowledge of what they have done, hesitate to give generously? Will you hesitate to imitate them, should you be unable at once to contribute what you could wish, by extending your payments over a period of time? This is a work for the common good; let all then join in doing it; let neither the rich man nor the poor man excuse himself. Let your children share in it. Let each name be represented before God by some offering. Let the widowed mother divide her penny amongst her orphans, the labouring man and the mechanic his shilling or his day's or his week's wages among his children, that so God's blessing may descend upon each one of them. Let the shopkeeper do in like manner, giving according to his means. Let the merchant and the man of wealth, remembering that they are but stewards over that which belongs not to themselves but to God, be bountiful dispensers of their Maker's gifts; that they and their children with them may merit from the just Judge a superabundant return.

Dearly Beloved Brethren and Children in Jesus Christ, this is God's work; to him we commit it. We believe that he wills its accomplishment; and most earnestly do we pray that he will accomplish it. It is a mighty undertaking to provide rooms for not fewer than fifty Students, and for their Professors, to build Lecture Halls, Recreation Halls, a

Refectory, a Library, a Chapel. Build it substantially, leaving all ornamentation to those who in the future may choose to supply it. It is estimated that the cost will be £25,000, according to some £30,000. Yet it is for God; and can we say it is too much to give to him who has given us all we have? It is, we repeat, God's work; he will do it through you and by you. Your Clergy have contributed one-fourth of the cost; will you refuse to find the remainder? We do not believe it. To you, then, after God, we confide the work; and we pray to our Mother, the Immaculate Patroness of the Diocese, and to St. Joseph, the Protector of God's Church, to the Guardian Angels of each one in the Diocese, and to the Saints of this country, especially to the Martyrs and Confessors of the Faith, that God will inspire you to perform acts of self-denying charity worthy of his children.

The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen." ⁽¹⁾

Given at Liverpool, this 9th day of April, 1877.

✠ BERNARD, Bishop of Liverpool.

JOHN KELLY, Secretary.

We direct that this Pastoral be read in all the Churches and Chapels throughout the Diocese, portion on Sunday, 15th April, and the remainder on Sunday, 22nd April, according to the instructions contained in the accompanying letter. We direct, also, that, on the latter day, the Feast of the Patronage of St. Joseph, Patron of the Universal Church, a Collection be made, and the proceeds forwarded to us before Sunday, 10th June, the Feast of the Sacred Heart of Jesus.

(¹) II. Cor. xiii. 13.

**PRAYER to be said in the Diocese of Liverpool,
at Benediction or after Mass, during the
Novena preceding the Feast of the Patronage
of St. Joseph, 1877.**

O Glorious St. Joseph, faithful follower of Jesus Christ, to you do we raise our hearts and hands to implore your powerful intercession in obtaining from the benign Heart of Jesus all the helps and graces necessary for our spiritual and temporal welfare, particularly the grace of a happy death, and the special favor we now implore, viz., the founding of a Diocesan Seminary.

O Guardian of the Word Incarnate, we feel animated with confidence that your prayers in our behalf will be graciously heard before the throne of God.

Ÿ. O Glorious St. Joseph, through the love you bear to Jesus Christ, and for the glory of His name.

Rz. Hear our prayers and obtain our petition.

PRAYER.

Be mindful of us, O Blessed Joseph, and recommending us in thy prayers, make intercession with thy adopted Son; incline also favorably to us thy Spouse the most Blessed Virgin, the Mother of Him who, with the Father and the Holy Ghost, liveth and reigneth through endless ages. Amen.

**LIST of SUBSCRIPTIONS promised
by the CLERGY towards the pro-
jected DIOCESAN SEMINARY.**

	£	s.	d.
The Right Rev. The Bishop of Liverpool ..	500	0	0
Right Rev. Monsignor Cookson ..	100	0	0
" " Fisher, D.D., V.G.	100	0	0
Very Rev. J. Canon Carr	100	0	0
" J. Canon Fisher	100	0	0
" J. Canon Taylor	100	0	0
" C. Canon Teebay	100	0	0
" W. Canon Walker	100	0	0
" J. Canon Wallwork	100	0	0
" J. Canon Worthy	100	0	0
Gradwell, Rev. R.	200	0	0
Eager, Rev. J.	125	0	0
Massey, Rev. W.	125	0	0
Hennessey, Rev. J.	105	0	0
Bennett, Rev. H. G.	100	0	0
Byrne, Rev. W.	100	0	0
Cook, Rev. H.	100	0	0
Davison, Rev. R.	100	0	0
Donnelly, Rev. M.	100	0	0
Fisher, Rev. G.	100	0	0
Gallagher, Rev. M.	100	0	0
Gibson, Rev. T. E.	100	0	0
Hines, Rev. F.	100	0	0
Holden, Very Rev. R.	100	0	0
Holmes, Rev. P.	100	0	0
Kelly, Rev. J.	100	0	0
Kelly, Rev. P. L.	100	0	0
Kiernan, Very Rev. T.	100	0	0
Lennon, Rev. J. J.	100	0	0
Lennon, Rev. James	100	0	0
Murphy, Rev. P.	100	0	0
O'Reilly, Rev. G.	100	0	0
Power, Rev. P.	100	0	0
Pyke, Rev. J.	100	0	0
Ray, Rev. J.	100	0	0
Spencer, Rev. W.	100	0	0
Swarbrick, Rev. J.	100	0	0

					£	s.	d.
Taylor, Rev. R.	..	..	..	..	100	0	0
Beggan, Rev. M.	..	..	..	..	50	0	0
Bilsborrow, Rev. J.	..	..	..	..	50	0	0
Bonte, Rev. F.	..	..	..	..	50	0	0
Brady, Rev. B.	..	..	..	..	50	0	0
Carroll, Rev. J.	..	..	..	..	50	0	0
Clarke, Rev. J.	..	..	..	..	50	0	0
Collison, Rev. T.	..	..	..	..	50	0	0
Dobson, Rev. G.	..	..	..	..	50	0	0
Doon, Rev. M.	..	..	..	..	50	0	0
Duggan, Rev. M.	..	..	..	..	50	0	0
Fagan, Rev. J.	..	..	..	..	50	0	0
Finch, Rev. H.	..	..	..	..	50	0	0
Finegan, Rev. T.	..	..	..	..	50	0	0
Flynn, Rev. P.	..	..	..	..	50	0	0
Gibson, Rev. H.	..	..	..	..	50	0	0
Goethals, Rev. E.	..	..	..	..	50	0	0
Gordon, Rev. W.	..	..	..	..	50	0	0
Hawksworth, Rev. J..	..	..	..	..	50	0	0
Kelly, Very Rev. T.	..	..	..	..	50	0	0
McEnteggart, Rev. B.	..	..	..	..	50	0	0
O'Donovan, Rev. P.	..	..	..	..	50	0	0
Porter, Rev. T., S.J...	..	..	..	..	50	0	0
Powell, Rev. A.	..	..	..	..	50	0	0
Van Hee, Rev. P.	..	..	..	..	50	0	0
Walmsley, Rev. J.	..	..	..	..	50	0	0
Irish, Rev. J..	..	..	..	..	40	0	0
Splaine, Rev. A. W...	..	..	..	..	35	0	0
Arrowsmith, Rev. R.	..	..	..	..	25	0	0
Banks, Rev. J.	..	..	..	..	25	0	0
Bennett, Rev. A. A...	..	..	..	..	25	0	0
Birchall, Rev. E.	..	..	..	..	25	0	0
Bradshaw, Rev. W. H.	..	..	..	..	25	0	0
Braithwaite, Rev. G...	..	..	..	..	25	0	0
Cavanagh, Rev. H.	..	..	..	..	25	0	0
Chapman, Rev. J.	..	..	..	..	25	0	0
Daly, Rev. J.	..	..	..	..	25	0	0
Dowling, Rev. J.	..	..	..	..	25	0	0
Henderson, Rev. W...	..	..	..	..	25	0	0
Johnson, Rev. W.	..	..	..	..	25	0	0
Kane, Rev. P.	..	..	..	..	25	0	0
Kavanagh, Rev. P.	..	..	..	..	25	0	0

					£	s.	d.
Lamon, Rev. H. J.	..	..	..	..	25	0	0
Margison, Rev. T., O.S.B.	..	..	..	..	25	0	0
Maurus, Rev. J.	..	..	..	..	25	0	0
Nixon, Rev. J.	..	..	..	..	25	0	0
Nugent, Rev. James.	..	..	..	..	25	0	0
Powell, Rev. E.	..	..	..	..	25	0	0
Procter, Rev. J., O.S.B.	..	..	..	..	25	0	0
Snow, Rev. A.	..	..	..	..	25	0	0
Swarbrick, Rev. E.	..	..	..	..	25	0	0
Thrower, Rev. H.	..	..	..	..	25	0	0
Wells, Rev. T.	..	..	..	..	25	0	0
Barry, Rev. R.	..	..	..	..	20	0	0
Cahill, Rev. P.	..	..	..	..	20	0	0
Cosgrave, Rev. L.	..	..	..	..	20	0	0
Doyle, Rev. W.	..	..	..	..	20	0	0
Flynn, Rev. J.	..	..	..	..	20	0	0
Melling, Rev. J.	..	..	..	..	20	0	0
Roberts, Rev. H.	..	..	..	..	20	0	0
Scarlsbrick, Rev. W.	..	..	..	..	20	0	0
Soden, Rev. F.	..	..	..	..	20	0	0
Teebay, Rev. G.	..	..	..	..	20	0	0
Van Nueten, Rev. A.	..	..	..	..	20	0	0
Lawlor, Rev. D.	..	..	..	..	15	0	0
Lupton, Rev. E.	..	..	..	..	15	0	0
O'Sullivan, Rev. E.	..	..	..	..	15	0	0
Phillipson, Rev. W. W., O.S.B.	..	..	..	..	15	0	0
Tobin, Rev. T.	..	..	..	..	15	0	0
Barker, Rev. J.	..	..	..	..	10	0	0
Bradley, Rev. A.	..	..	..	..	10	0	0
Bridges, Rev. R.	..	..	..	..	10	0	0
Clements, Rev. H.	..	..	..	..	10	0	0
Drum, Rev. T.	..	..	..	..	10	0	0
Kennedy, Rev. R.	..	..	..	..	10	0	0
Nugent, Rev. John	..	..	..	..	10	0	0
O'Connor, Rev. D.	..	..	..	..	10	0	0
Stirzaker, Rev. W.	..	..	..	..	10	0	0
Twomey, Rev. J.	..	..	..	..	10	0	0
Doyle, Rev. J.	..	..	..	..	5	0	0
Moore, Rev. P.	..	..	..	..	5	0	0
Norris, Rev. M. P.	..	..	..	..	5	0	0
O'Riordan, Rev. J.	..	..	..	..	5	0	0
Scott, Rev. E.	..	..	..	..	5	0	0

THE ECCLESIASTICAL EDUCATION FUND.

BISHOP'S HOUSE, SALFORD,

APRIL 18TH, 1877.

REVV. DEAR FATHERS AND DEAR CHILDREN IN JESUS CHRIST.

On the 3rd of June, 1875, the Vicar of Christ placed this Diocese in a special manner under the care and protection of St. Joseph, raising the Feast of his Patronage, for the Diocese of Salford, to a Double of the First class with an Octave. While the Sovereign Pontiff thus committed the Pastor and Flock of this Church of Salford, and all their religious undertakings, to the Guardianship of St. Joseph, we at once singled out the formation of the clergy as a work especially to be commended to this great saint, and transferred the annual collection for Ecclesiastical Education from the first Sunday in Lent to the Octave day of the Feast of his Patronage. The collection, therefore, for Ecclesiastical Education will take place in all the Churches of the Diocese, and at all the Services, evening as well as morning, on Sunday, the 29th inst.

The following facts will be read with interest. Some of them will fill you with gratitude to our Heavenly Patron; others will encourage and stimulate you to continue and even to increase your zeal and generosity in behalf of so vital a work as the formation of the clergy:—

1. Since this time last year the debt upon the building-contract of the Seminary has been entirely liquidated. There remain, however, two sums connected with the Seminary still to be paid, one of about £300 due to the architects, and another of nearly £1000 expended in furniture, heating apparatus, &c. These sums it is hoped will be collected during the coming year from those persons and missions that have not hitherto contributed.

2. During the past twelve months 19 Ecclesiastics have been added to the Diocesan Clergy; of these *eleven* are from Ireland, *six* from the persecuted districts of Germany, and *two* from other parts. All of these have actually passed through the Seminary, or are passing through it now.

3. While we must be grateful for this temporary increase, which is of unspeakable advantage to souls, it would be an error to suppose that it represents a *permanent* augmentation of the Diocesan Clergy. The greater number have come to us only for a time, and are liable to be called away by their respective Bishops, or upon the cessation of the terrible persecution now raging in Germany. Our efforts must be increased, and prolonged over many years, in order to secure to the Diocese a permanent native clergy, drawn from the flock itself, and sufficing for all its necessities.

At present of 198 Ecclesiastics in the Diocese 23 only were born within its limits.

4. The Annual Competitive Examination of Candidates for Ecclesiastical Education will take place July 21st, at 10 a.m., and will be held at 43, Crescent, Salford. Application for forms to be filled up by such as desire to compete should be made to the Rev. A. De Clerc, 43, Crescent, Salford, and they must be returned to him by July 14th. The examination is both oral and written and is conducted by a Board of Examiners. The number competing last year was 14; of these three were sent to College, some were encouraged to present themselves again, and others were advised to withdraw.

5. A suggestion has been made to me to form a Religious Association, composed of clergy and laity, for the purpose of promoting Vocations and Ecclesiastical Education. Four times in the year does the Church set aside days for prayer and fasting, called *Ember Days*, especially to invoke the blessing of God upon Ecclesiastical Vocations and Ordinations. How little have we reflected on this! how little have we heeded the words of our Divine Redeemer, "Pray ye the Lord of the Harvest that He would send labourers into His harvest!" It might indeed greatly conduce to the glory of God and the salvation of souls, if some such Association as that suggested were formed amongst us. Meanwhile, dear Fathers and Children in Jesus Christ, cease not to co-operate with Our Heavenly Father in the salvation of souls by all means in your power,—by increased reverence for the office of the Priesthood and the Pastoral life, by prayer, by alms, by zealous activity and love of souls.

6. The *Ecclesiastical Education Fund Collection* is to be sent to the Rev. A. J. DECLERC *within* the week.

7. Finally, I cannot close this letter without recommending to your prayers the repose of the soul of Mr. Daniel Lee. In him this *Ecclesiastical Education Fund*, and all the Diocesan Collections, have lost a large and a constant benefactor. He has left behind him for imitation a noble example of generosity and zeal for the faith, and he has deserved the prayers of the faithful of the Diocese of Salford.

Wishing you every grace and blessing,

I am always your faithful and devoted Servant and Father,

✠ HERBERT, BISHOP OF SALFORD.

P.S. 1.—A Pastoral Letter on Devotion to our Great Patriarch S. Joseph will be read on Sunday, the 29th inst.

2. A little book of Devotions and Hymns, with Music, in honour of S. Joseph, is issued this week.

3. In order to obtain, through the special intercession of S. Joseph, great graces and consolations for our Holy Father Pius IX. during the remainder of his life and in the hour of his death, I hereby grant permission for Benediction every day during the Octave of the patronage of S. Joseph, and for Exposition on the Feast and the Octave-day, in the public Churches and Convents of the Diocese.

✠ HERBERT, BISHOP OF SALFORD.

SALFORD ECCLESIASTICAL EDUCATION FUND.

SUBSCRIBERS OF FIVE POUNDS AND UPWARDS.

	Amounts Promised.	Term.	Amounts Paid.
	£ s. d.		£ s. d.
Lord Bishop of Salford	5 0 0	Annual	5 0 0
Salford Diocesan Crusade .. .. .	....	..	50 0 0
nan M. Grisewood, Esq.	50 0 0	Annual	50 0 0
Humphrey de Trafford, Bart.	35 0 0	..	35 0 0
nel Towneley, R.I.P.	20 0 0	..	20 0 0
as Lomax, Esq.	20 0 0	..	20 0 0
Locke	20 0 0	..	20 0 0
ymous	20 0 0	5 yrs.	20 0 0
J. Ward, Esq.	20 0 0	5 yrs.	20 0 0
iel Lee, Esq., R.I.P.	10 0 0	..	10 0 0
Lady Annette de Trafford	10 0 0	..	10 0 0
nas Lewis Livsey, Esq.	10 0 0	5 yrs.	10 0 0
Ward	10 0 0	2 yrs.	10 0 0
Very Rev. Canon Toole, D.D.	5 5 0	Annual	5 5 0
C. Vervoort	5 5 0	..	5 5 0
Charles H. Tempest, Bart.	5 0 0	..	5 0 0
ard Petre, Esq.	5 0 0	..	5 0 0
nel J. Butler Bowdon, Esq.	5 0 0	..	5 0 0
Stonor, Esq.	5 0 0	..	5 0 0
I. Wilson, Esq.	5 0 0	..	5 0 0
at Rev. Mgr. Provost Croskell, D.D., V.G.	5 0 0	..	5 0 0
Rev. Canon Kershaw	5 0 0	..	5 0 0
ry P. Pitt, Esq. .. .. .	....	..	5 0 0
I.	5 0 0	3 yrs.	5 0 0
Crusade Branch, St. Ann's, Manchester	5 0 0	Annual	5 0 0
Ingham	5 0 0	..	5 0 0
F. Mart, Esq.	5 0 0	..	5 0 0
rew McQuade, Esq.	5 0 0	..	5 0 0
ain Fr. B. Vaughan	5 0 0	5 yrs.	5 0 0
ymous, Mother of God, Pendleton	5 0 0	Annual	5 0 0
Canon Sheehan, V.G. ... .. .	....	..	5 0 0
vent of Notre Dame .. .. .	....	..	5 0 0

MISSION SUBSCRIPTIONS.

Missions.		Amounts Promised.	Term.	Amounts Paid.			
		£ s. d.		£	s.	d.	£ s. d.
ord, Cathedral	Collection	...	..	11	16	0	
"	Holy Child. . . . .	....	..	0	4	6	
"	Mount Carmel. . . . .	....	..	3	2	0	
"	Mr. J. Booth	2 0 0	5 yrs.	2	0	0	
"	Per Canon Beesley	1 1 0	Annual	0	10	0	
"	Rev. C. J. Gadd	1 1 0	"	1	1	0	
"	Rev. A. J. Declero	1 0 0	Annual	1	0	0	
"	Rev. C. J. Lathouwers	1 0 0	"	1	0	0	

Municipality.		Amounts Promised.		Terms.	Amounts Paid.			
		£	s. d.		£	s. d.	£	s. d.
Salford, Cathedral	Rev. J. Tervin	1	0 0	..	1	0 0		
"	St. John's Branch of the							
"	Crusaders .. ..	....			2	6 6		
"	G. Richardson, Esq. ..	1	0 0	..	1	0 0		
"	Mr. M. Carton	1	0 0	..	1	0 0		
"	Mr. T. J. Clanchy ..	1	0 0	..	1	0 0		
"	Mr. C.	1	0 0	Annual	1	0 0		
"	Mrs. Thompson	1	0 0	..	1	0 0		
"	Mrs. M. Noghton .. ..	....			1	0 0		
"	Miss Isabella Sherrington	....			1	0 0		
"	Mrs. Stewart	0	13 0	..	0	13 0		
"	Mr. Thornton .. ..	....			0	10 6		
"	Mr. C. Beswick	0	10 6	..	0	10 0		
"	Mr. and Mrs. King ..	0	10 0	..	0	10 0		
"	Miss King .. ..	....			0	5 0		
"	Mr. J. K. Magrath	0	10 0	..	0	10 0		
"	Per Rev. C. J. Gadd ..	....			0	10 0		
"	Per Rev. P. Nowlan ..	....			0	5 0		
							34	13 6
, St. Joseph's	Collection .. ..	....		..	3	0 0		
"	Anonymous .. ..	....		..	1	0 0		
							4	0 0
" Mother of	Collection .. ..	....		..	7	1 8		
" God ..	Mr. Woodruffe	1	0 0	..	1	0 0		
							8	1 8
" St. Peter's..	Collection .. ..	....		..	5	5 0		
"	Rev. H. Beswick	0	10 6	Annual	0	10 6		
							5	15 6
Accrington ..	Collection .. ..	....		..	3	8 7		
	Dr. Fox	1	0 0	..	1	0 0		
	Mr. J. Peat	0	10 0	..	0	10 0		
	Mr. R. Whittle	0	10 0	..	0	10 0		
	Mr. J. Clayton	0	10 0	..	0	10 0		
							5	18 7
Ashton, St. Ann's	Collection .. ..	....		..	....		0	10 0
" St. Mary's	" .. ..	....		..	....		3	0 0
Aspull	Collection .. ..	....		..	1	0 0		
	Frederick Gerard, Esq.	1	10 0	..	0	10 0		
							1	10 0
Bacup	Collection .. ..	....		..	1	3 5		
	Rev. Thomas Mulvany	....		..	1	0 0		
	Dr. Clegg .. ..	....		..	1	0 0		
							3	3 5
Barton, All Saints	Collection .. ..	....		..	9	1 1		
"	Mrs. Gadd	2	0 0	..	2	0 0		
"	Mr. Alexander Ritchie.	1	0 0	..	1	0 0		
"	Mr. W. H. Fletcher ..	0	10 0	..	0	10 0		
" Eccles ..	Collection .. ..	....		..	2	18 5		
							15	9 6
Billington ..	Collection .. ..	....		..	....		5	6 9
Blackburn,								
" S. Alban's.	" .. ..	....		..	....		7	8 4

Missions.		Amounts Promised.			Term.	Amounts Paid.					
		£	s.	d.		£	s.	d.	£	s.	d.
Blackburn,											
„ S. Ann's ..	„ .. .. .	....			..	7	17	0			
„	Rev. E. Woods	1	1	0	..	1	1	0			
„	Mr. Alderman Howarth	1	1	0	Annual	1	1	0			
„	Mrs. Howarth	1	1	0	„	1	1	0			
„	Mr. Edward Marwood..	1	1	0	5 yrs.	1	1	0			
„	Mr. Henry Barlow....	1	1	0	2 yrs.	1	1	0			
„	Mr. Driver	0	10	0	5 yrs.	0	10	0			
„	Mrs. Driver	0	10	0	„	0	10	0			
									14	2	0
„ S. Joseph's	Collection .. .. .	....			..	1	3	3			
„	Rev. L. Maglione ..	....			..	0	10	6			
									1	13	9
„ S. Mary's..	Collection .. .. .	....			..	....			4	0	6
Blackley .. ..	„ .. .. .	....			..	3	5	3			
	Miss Fox.. .. .	0	6	0	Annual	0	6	0			
									3	11	3
Bolton, S. Edmunds	Collection .. .. .	....			..	....			6	3	6
S. Mary's..	„ .. .. .	....			..	6	10	0			
„	Rev. W. Taylor	1	0	0	..	1	0	0			
„	Mr. R. Sharrock ..	1	0	0	..	1	0	0			
„	Mr. H. Rothwell	1	0	0	..	1	0	0			
									9	10	0
S. Patrick's	Collection.. .. .	....			..	....			3	3	0
SS. Peter &											
Paul's...	„ .. .. .	....			..	9	6	0			
„	Rev. T. Billington....	0	10	0	..	0	10	0			
„	Rev. E. Crook	0	10	0	..	0	10	0			
„	Dr. Dorrian	1	0	0	..	1	0	0			
„	Mr. E. Boardman ..	1	1	0	..	1	1	0			
„	Mr. Calderbank	0	10	0	..	0	10	0			
„	Mrs. Fernhead	0	10	0	..	0	10	0			
„	Mrs. Threlfall	0	10	0	..	0	5	0			
									13	12	0
Brownedge	Collection .. .. .	....			..	11	3	0			
	Rev. T. Walker, O.S.B.	1	0	0	Annual	1	0	0			
	Mr. J. Bolton.. .. .	0	10	0	2 yrs.	0	10	0			
	Mrs. Martha Houghton	0	10	0	„	0	10	0			
									13	3	0
Burnley	Collection.. .. .	....			Annual	3	10	0			
	Mr. G. Eastwood	1	1	0	„	1	1	0			
	Mr. G. Langdon.. ..	1	0	0	„	1	0	0			
	Miss Roberts	0	10	0	..	0	10	0			
									6	1	0
Bury, S. Joseph's..	Collection .. .. .	....			..	..	:		1	5	6
„ S. Mary's..	„ .. .. .	....			..	....			4	0	0
Chipping	Collection .. .. .	....			..	....			4	0	0
Clayton-le-Moors..	„ .. .. .	....			..	3	10	0			
	Mrs. Hodgson	0	10	0	2 yrs.	0	10	0			
	Mr. C. Dalrymple ..	0	10	0	Annual	....					
									4	0	0
Clitheroe	Collection .. .. .	....			..	....			2	14	11
Colne .. .. .	„ .. .. .	....			..	....			0	5	0
Denton .. .. .	„ .. .. .	....			..	....			0	3	2
Failsworth .. ..	„ .. .. .	....			..	....			2	2	0

Missions.		Amounts Promised.	Term.	Amounts Paid.
		£ s. d.		£ s. d. £ s. d.
Fairfield .. ..	" .. .	....	..	.... 0 9 0
Farnworth	" .. . W. Whittam, Esq.....	.... ....	.. ..	8 12 8 1 1 0
Great Harwood ..	Collection .. . Very Rev. Canon Dun- derdale .. . Dr. Patchett .. .	 1 0 0 1 1 0	.. Annual "	19 7 6 1 0 0 1 1 0
Hastingsden.. ..	Collection .. . Rev. T. Martin	 1 0 0	.. ..	1 0 0 1 0 0
Heaton Norris ..	Collection .. .	....	..	.... 1 0 0
Heywood .. ..	" .. .	....	..	.... 1 17 6
Lee House .. ..	" .. .	....	..	.... 0 16 0
Lees .. ..	" .. .	....	..	....
Levenshulme ..	" .. .	....	..	.... 3 11 0
Longridge .. ..	" .. .	....	..	.... 1 16 6
Manchester,				
" S. Albans	" .. . Rev. J. Gornall .. . Mr. W. Banks .. .	 0 10 0 1 1 0	.. Annual "	2 6 0 0 10 0 1 1 0
" S. Aloysius'	Collection .. . Mr. J. Hailwood	 2 0 0	.. 10 yrs.	5 10 0 2 0 0
" S. Ann's... ..	Collection .. . Mr. J. Burns..	 4 4 0	.. Annual	31 12 1 4 4 0
" S. Augustine's	Collection .. . Very Rev. Canon Wild- ing .. .	 2 2 0	.. Annual	5 10 0 2 2 0
" S. Chad's ..	S. Chad's Collection .. . S. William's .. . Mrs. Burke .. . Mr. R. Banks .. . Mrs. Kelly .. .	 1 1 0 .... ....	.. .. .. .. ..	21 16 11 4 16 8 1 1 0 1 0 0 1 0 0
" S. Edward's..	Collection .. .	....	..	.... 29 14 7
" Holy Family.	" .. . Rev. C. W. Wood Miss Wood.. .. Mrs. Hadfield .. . Mr. W. Cavanagh Mr. H. A. Huygen .. . Miss Mary Robinson .. Mr. S. W. Bridgeman.. Sergt.-Major W. Walsh Mr. James Dilworth ..	 1 0 0 2 0 0 1 0 0 0 10 0 0 10 0 0 10 0 0 10 0 0 10 0 0 10 0	.. 2 yrs. 5 yrs. Annual 5 yrs. 2 yrs. " " " "	11 0 0 1 0 0 2 0 0 1 0 0 0 10 0 0 10 0 0 10 0 0 10 0 0 10 0 0 10 0
" Holy Name..	" .. . Mr. Chas. H. Cheetham Dr. Murphy .. .	 1 0 0	 Annual	14 0 0 2 0 0 1 0 0

Missions.		Amounts Promised.			Term.	Amounts Paid.					
		£	s.	d.		£	s.	d.	£	s.	d.
Manchester,											
„ S. Joseph's..	Collection .. .. .	....			..	....			6	5	9
„ S. Mary's ..	„ .. .. .	....				5	10	0			
„	Rev. J. Newton..	1	0	0	..	1	0	0			
„	Mr. M. J. Philbin	1	0	0	Annual	1	0	0			
„	Mr. J. Delahunty ..	1	0	0	5 yrs.	1	0	0			
„	Mr. E. Wall	0	10	0	2 yrs.	0	10	0			
					5 yrs.				9	0	0
„ S. Patrick's..	Collection .. .. .	....				5	14	0			
„	S. Edmund's. .. .	....			..	4	0	0			
„	S. Michael's....	....			..	3	5	0			
									12	19	0
„ S. Wilfrid's..	Collection .. .. .	....				16	3	6			
„	S. Alphonsus' .. .	....			..	2	6	1			
„	S. Lawrences' .. .	....			..	0	13	0			
„	The Convent of our				..						
	Lady of Loretto ..	....				1	1	0			
„	Dr. Irwin, B.A.M.B. ..	1	1	0	..	1	1	0			
„	Mr. D. Nicholson	1	0	0	5 yrs.	1	0	0			
„ S. Wilfrid's..	Mr. P. Gough .. .	1	0	0	Annual	1	0	0			
„	Mrs. Lamb	0	10	0	5 yrs.	0	10	0			
„	Miss Kavannagh..	0	10	0	Annual	0	10	0			
„	Miss A. Kavannagh ..	0	10	0	„	0	10	0			
„	Mr. Charles Fossey ..	0	10	0	„	0	10	0			
									25	4	7
Middleton .. .	Collection .. .. .	....			..	....			0	11	1
Mossley .. ..	„ .. .. .	....			..	....			1	5	0
Oldham, S. Mary's	„ .. .. .	....			..	....			2	15	0
„ S. Patrick's	„ .. .. .	....			..	....			1	1	0
Osbaldestone ..	„ .. .. .	....			..	....			1	5	0
Over Darwen ..	„ .. .. .	....			..	....			2	0	0
Padiham .. ..	„ .. .. .	....			..	1	18	2			
	Rev. H. Jones .. .	0	10	0	..	0	10	0			
	Mr. R. Martin .. .	0	10	0	5 yrs.	0	10	0			
	Mr. F. Quinn .. .	0	10	0	2 yrs.	0	10	0			
									3	8	2
Pleasington..	Collection .. .. .	....			..	....			4	3	6
Radcliffe .. .	„ .. .. .	....			..	....			0	9	6
Ramsbottom ..	„ .. .. .	....			..	....			1	10	4½
Rawtenstall ..	„ .. .. .	....			..	2	10	0			
	Rev. D. Byrne	1	0	0	..	1	0	0			
	Dr. Wilson.. .. .	1	0	0	..	1	0	0			
									4	10	0
Ribchester .. .	Collection .. .. .	....			..	3	0	0			
	Rev. M. Byrne .. .	1	0	0	Annual	1	0	0			
	Anonymous	1	0	0	5 yrs.	1	0	0			
									5	0	0
Rochdale, S. John's	Collection .. .. .	....			..	5	4	2			
„	Mr. Thomas Brazell ..	0	10	0	2 yrs.	0	10	0			
„	Mrs. Pozzi	0	10	0	5 yrs.	0	10	0			
									6	4	2
„ S. Patrick's	Collection .. .. .	....			..	....			3	7	8
Samlesbury ..	„ .. .. .	....			..	1	3	0			
	Mr. Thomas Smith ..	0	10	0	..	0	10	0			

Missions.		Amounts Promised.			Term.	Amounts Paid.					
		£	s.	d.		£	s.	d.	£	s.	d.
Salmesbury ..	Mr. H. Hothersall	0	10	0	..	0	10	0	4	3	0
	Miss Walker	0	10	0	..	0	10	0			
	Miss O'Donnell	0	10	0	2 yrs.	0	10	0			
	Mr. Robert Hubberstey	0	10	0	Annual	0	10	0			
	Miss Eyres	0	10	0	..	0	10	0			
Shaw	Collection .. ..	....	..	..	1	4	0	1	13	0	
	Royton. .. ..	....	..	..	0	9	0				
Stonyhurst.. ..	.. ..	....	..	..	8	10	10	11	10	10	
	Very Rev. F. Purbrick	2	0	0	Annual	2	0				0
	Misses Woodcock ..	1	0	0	..	1	0				0
Stretford	Collection .. ..	....	..	..	6	3	0	8	5	0	
	Mr. and Mrs. Taylor ..	2	2	0	5 yrs.	2	2				0
Swinton	Collection .. ..	....	..	..	3	14	3	4	14	3	
	Mr. Tattersall	0	10	0	Annual	0	10				0
	Mrs. Tattersall	0	10	0	..	0	10				0
Todmorden ..	Collection .. ..	....	..	..	....	..	..	2	10	0	
Walton-le-Dale ..	.. ..	....	..	..	....	..	..				
West Gorton ..	.. ..	....	..	..	2	0	0	0	10	0	
	Mr. J. Hook	0	10	0	5 yrs.	0	10				0
West Houghton..	Collection .. ..	....	..	..	....	..	..	3	0	0	
Whitworth.. ..	.. ..	....	..	..	....	..	..				
Withington ..	.. ..	....	..	..	10	0	0	11	1	0	
	J. Byrne, Esq. ....	....	..	..	1	1	0				
	Rev. J. Snape	0	10	0	5 yrs.	....	..	..	0	10	0
	Mr. Thomas Kenny ..	0	10	0	2 yrs.	....	..	..			

BALANCE SHEET.

REV. A. J. DE CLERC, *Treasurer*, in account with the Ecclesiastical Education Fund.

Dr.

For the Year ending Patronage of St. Joseph, 1877.

Cr.

	£	s.	d.		£	s.	d.
To Balance, 1875-76	6	6	5	By Payments on account of			
„ Total Receipts, as per report	862	15	0½	Students, Seminary, Col-			
„ Canon Kershaw, ...				leges, etc.	869	5	1
„ Canon Dunderdale, ...				„ Printing	3	4	6
„ Rev. R. Parker, ...				„ Balance in hand	45	11	10½
„ Rev. E. Woods, ...							
Total	£918	1	5½	Total	£918	1	5½

A. J. DE CLERC.

15th April, 1877.

A LETTER
ON
DEVOTION TO ST. JOSEPH,
BY THE
BISHOP OF SALFORD.



T. WALKER, 94, OLDHAM STREET, MANCHESTER.

SALFORD:

J. ROBERTS, PRINTER BY STEAM POWER, CHAPEL STREET.



HERBERT, by the Grace of God and of the Apostolic
See, BISHOP OF SALFORD, to the Clergy, Secular and
Regular, and to the Faithful of the Diocese,

HEALTH AND BENEDICTION IN THE LORD.

REV. AND DEAR BRETHREN, AND DEAR CHILDREN IN JESUS CHRIST,—

We are celebrating the Festival of the Patronage of S. Joseph, under whose special care and protection the whole of the Diocese of Salford has been formally placed by an act of the Vicar of Jesus Christ. It is fitting, therefore, that we should invite you to consider the motives for Devotion to Joseph, and that we should aid you to place your love for him upon its proper basis.

I.

Exalted is the office, immeasurable the power, deep, tender, condescending and exhaustless the love of the well-tried human heart of Joseph, the spouse of the Immaculate Mother of God, and reputed Father of Jesus Christ. He lives in our midst. He is daily occupied with our concerns. He listens to our voice as we call to him. He succours us a thousand times, now in one way, now in another, as appears best in the Divine light in which he sees and measures all things. You cannot estimate aright his influence, exceeding that of all the Saints in heaven, your claim upon his care or his personal interest in you, if you do not estimate aright the mystery of the Incarnation. This is a nobler root than that of Jesse planted out of human sight. From it have sprung three spiritual stems, alike indeed in beauty and proportion, yet differing unspeakably in magnitude and value. But such is the Divine virtue of this root that the least of these stems is statelier, more majestic and more glorious than all other trees of the forest. No other can compare with it, for no other springs from such a root.

The distinguishing character of Joseph for time and eternity is entirely derived from the Incarnation,—not in the wide sense in which

all believes is thankful to it, but from his heart and personal conviction with this august mystery for thirty years. He was pre-destined by Divine Wisdom from among all created and possible beings, to be raised to the highest rank and position imaginable for a creature, next to Mary's—that of spiritual Father to the Incarnate Word. Spend your life in honoring St. Joseph, and your heavenly homage will never equal the love and homage paid to him by Mary; it will approach never so distinctly to the children, the love, the homage paid to him for thirty years on earth by the Son of God. But in proportion as your heart grows towards him in the reverence and unbounded confidence of a son will you trace in your soul a more faithful copy of the Incarnate Word.

The Evangelists say but little of the first thirty years spent by Christ on earth. They are chiefly occupied with the history of His public life. But, in the little they say of that long period, they associate Joseph inseparably with Jesus and Mary. The details are briefly and quickly told—the circumstances of the Birth, the Circumcision and Presentation, the Flight into Egypt and the Return, the Visit to the Temple and the Life at Nazareth—with all these sweet details, and for thirty years Joseph is for ever and inseparably united. Nay, more; the pervading and essential character of the thirty years is pointed out, and its distinctive history is written by the finger of God; and it is written in three short words which cover all, "*Erat subditus illi.*" Let us "keep these words, pondering them over in our heart." While they sound the depth of Divine love and condescension, they measure the height and magnitude of Joseph's privilege. The thirty years of the hidden life were but the prolongation of the hidden mystery of the Incarnation in which Jesus, Mary, and Joseph were the only figures.

Before the Nativity Mary alone had borne the Son of God. But from the moment of the Birth the prerogatives of Joseph visibly expand. The Son of God is carried alternately and sustained simultaneously by Mary and Joseph. For thirty years Joseph hears Mother and Child appeal to him by the tenderest name of Father. He receives their loving reverence and submission. O wonderful, O hidden mystery of thirty years! Hidden behind appearances so poor, so simple and common in the eyes of men! How little did the world understand, how little does it yet understand of the mystery of that life hidden

with Christ in God, during which Jesus daily unfolded the secrets of His wisdom to the two purest of His creatures, while for the first time God was worthily loved and worshipped by men on earth !

During the whole period of the Hidden Life the Incarnate Word of God was subject to Joseph and Mary—first to Joseph and then to Mary—in the appointed order of due subjection to parents, to the Father first and then to the Mother. This subjection was not by constraint, but by free will ; it was not demanded by justice but by Divine condescension ; for, by the hypostatic Union, Christ was absolute Lord and Master of all creation. This voluntary character of His subjection to Joseph so far from lessening augments the dignity of Joseph. He had been chosen, not in the course of nature, but by the intervention of grace to be the lord of His Lord's House—its legitimate Head, as Husband and as Father in every respect and relation known to man and by every right, save one. Twice an angel appeared and bade him "Take the Child and His Mother," (*Matt.* i. 13, 20,) and twice the Evangelist adds, "He took the Child and His Mother." (14, 21.)

Again it is worthy of remark that Joseph's office as Father to Jesus is more roundly stated in the Holy Gospels than in our common parlance. For the Holy Ghost having once declared the maternity of Mary to have been by Divine operation, henceforth attributes to Joseph the name, the honour, and authority of Father. St. Hilary commenting on the Gospel says, that from the moment God revealed to Joseph the Mystery of the Incarnation (*Matt.* i. 21) He ceased to call him "Joseph, son of David," or "Husband of Mary," but gave him with the office the name also of "Father" of Jesus. Thus S. Luke says "His Father and Mother wondered at the things which were spoken concerning Him" (ii. 33) ; again, "His Parents went every year to Jerusalem ;" and again, "His Parents knew it not ;" and again he quotes the very words of Mary, "Son, behold thy Father and I have sought thee sorrowing" (48).

In every other respect but that of human generation Joseph was the Father of the Incarnate Son of God, and was therefore treated as His Father by God and his Angels in Heaven, by Jesus, by Mary, and by men on earth.

What feelings of reverence, love, and confidence, ought not this fact to inspire within our heart ! How confidently ought we not to call him

by that tenderest name of Father! It was no part of the economy of Divine Redemption that the Son of God should be humbled by taking flesh of a sinful mother, nor that he should have for a nursing Father a man who was afterwards to occupy some inferior position in the kingdom of grace. On the contrary, it was fitting and due to the mystery of the Incarnation that they who took part in it, should be specially prepared by grace beforehand. They were sanctified up to such a point as to be respectively worthy of the new and stupendous relationship with God into which they entered through this mystery. Hence the Immaculate Conception and the sanctification of Mary, and hence also a special outpouring of grace on Joseph. Many writers hold that, like Jeremias and John the Baptist, Joseph was sanctified in his mother's womb, and that his contact with the hypostatic Union raised him to a sanctity higher than that attainable by any other creature save only Mary, whose still closer contact with the Word secured in her soul the operation of still more stupendous miracles of grace.

II.

In a letter such as this we must be brief, and suggestive rather than diffusive. We therefore set before you the following points, and leave their development to your own devotion :—

1st. Joseph endeared himself beyond all other men to Jesus by the heroic act of Faith he elicited in the doctrine of the Incarnation the moment its accomplishment was revealed to him. His act of Faith far exceeded in heroicity and merit the Faith of the Patriarchs and Prophets who saluted the doctrine only from afar. It excelled in merit the Faith of Peter in proportion as it was more heroic. And as Peter merited by his Faith to become the Vicar of Christ, so Joseph by his act of Faith merited to become even the Foster Father of Christ and the Prince of all his possessions. Joseph and Peter were both blessed, because they believed, not through flesh and blood, but by the grace of Our Father who is in Heaven.

Those whom God permits to be severely tried for a time, like Joseph, to be perplexed in mind and uncertain as to their course of duty, will learn from S. Joseph to guard against precipitation and impatience, and with calm prudence silently to recommend their cause to God, and to abide His time.

The fact that the Incarnation was made known to Joseph by an angel in the night time, and in his sleep, is full of instruction. S. John Chrysostom enquires* why were the revelations always made to Joseph in sleep and at night, not in the day time and in waking hours, as happened to Zachary, and to many others? and he replies that the dispositions of Joseph were so perfect, and he lived such a life of Faith, that a more sensible or striking manifestation was not needed. And Theophylact agrees with this reply.

Certain it is that Faith is communicated by whatever channel God's wisdom may select, and that the truths of Faith are seen in this life in a dark manner and through a veil. The human will is not constrained to believe, but is entirely free. Joseph on awaking might have found many a human pretext for doubt or dallying with the gift of Faith. Had he disbelieved or prescribed to God another channel for His communication, he would have been for ever miserable and have forfeited all the privileges that were in store for him. How little do men reflect when they close their souls to the dawn of Faith on the subsequent losses which the loss of Faith assuredly involves!

2nd. Joseph's conduct towards the mother of Jesus won for him from the most grateful human heart of her Son an affection that was second only to the affection He bore His mother. Nothing can be dearer to a son than the honour of his mother. Now, the honour of Mary was in Joseph's keeping. He had to elect either to leave and abandon her to shame and death, or to believe in a Divine Maternity. The fate of the Queen of heaven and earth hung as by a thread upon the word of Joseph. A higher honour than that of all the human race was now at stake. The angels of heaven trembled for the honour of God and of His blessed mother, which was dependent on the will of a man. Faith and Charity were triumphant, and the Crown was Joseph's.

3rd. Joseph not only saved the honour of the mother and Her Son, but he became the saviour of His Saviour's life. It was Joseph alone who saved the child from Herod. Fidelity to one grace merited another, and then for thirty years he was permitted to labour for Jesus Christ, to feed, foster, clothe, cherish and watch over Him at home and abroad and under every variety of circumstance. If God rewards beyond the power of thought the smallest service rendered to a creature in

* Hom. 4, in Matt.

His name, who among men or angels shall estimate the reward for services of every kind, rendered directly to the Son of God, services freely multiplied day by day for thirty years, with an ever abiding and increasing love?

III.

S. Gregory Nazianzen says that "the brilliancy of all the saints has been set in Joseph as in a sun." Every title of nobility in the House of God is found in Joseph.

(1.) He is the virgin Prince and the virgin Spouse of virgins. He is the model of the virginal life of the Priests of God, of all our cloistered and religious women, and of thousands of both sexes who, living in the world, have secretly consecrated their chastity to a heavenly spouse. We see in Joseph this marvel,—he is the virgin Husband of a virgin spouse, and the virgin Father of a virgin Son. Speaking of his marriage with Mary, Gerson* says "*Virginitas nupsit*"—virginity wed virginity, and its heavenly pledge was a Divine virginity.

It is Gerson's opinion, and is shared by other learned writers, that Joseph was miraculously preserved from the *fomes peccati* and from every motion of concupiscence.

(2.) But he has been given to us by God to be the Patron and model of every good and honourable state in the church. Thus, while he is Patron of the Virginal, he is also Patron of the Married state. He was the most perfect husband this world has ever seen. True, Mary was the spouse of the Holy Ghost and was entirely His. But the Holy Ghost associated with Himself here on earth "a just man," to be the human husband of this Queen of Heaven. He united her with Joseph by a sacred rite and an indissoluble tie. Joseph loved her with a holy human love which was sanctified as well as intensified by a love infused into his soul by the Holy Ghost Himself. Never was love between husband and wife more intense, more reciprocal, more sympathetic, more constant, or more tender than theirs. The absence of all admixture of the dross of anything animal or sensual perfected and intensified a hundredfold their personal union of mind, of will, of soul.

When God prepared the marriage of the father of the human race He said, "let us make him a help *like* as to himself" (*Gen. 2. 18*) and

* De Conjugio Mariæ et Joseph.

He created for Adam "a helper *like* himself." In preparing the marriage of the Queen of heaven and earth, of the Mother of Christ and of the Christian Church, S. Bernard says that God created Joseph "in the *likeness* of his Spouse." He was made "a helper *like* herself." And yet, while S. Bernard speaks of this rare and singular similitude he admits their inequality in perfection, for he says that the tongues neither of men nor of angels can describe the perfections of Mary's soul; and S. Ildephonsus plainly teaches that God alone is capable of measuring her sanctity. But this immeasurable sanctity of Mary was laid open to the heart of her Spouse, who participated in the treasury of her wealth.

The soul of Joseph was knit unspeakably closer with the soul of Mary than was ever the soul of Jonathan with the soul of David, and "he loved her as his own soul." He beheld her soul ever growing by a ceaseless, sleepless, rapid growth in ever closer conformity with the infinite perfections of her Divine Son. Joseph's knowledge and love of Mary's soul led him on, as all love for Mary must do, to a more perfect knowledge and love of Jesus Christ. "Draw me," he might have said in the words of the Canticle, "and I will run in the odour of thy ointments." S. Peter Chrysologus, speaking of the marriage of Joseph and Mary, beautifully and expressively calls Joseph "*Maritus conscientiae*," "the Husband of her conscience," signifying that theirs was the most intimate and personal union imaginable, that it was the union, not of the lower nature, but of the soul and of the very conscience of the soul. Souls thus knit together and formed upon the most perfect image of the Incarnate Word were united in a sacred wedding for eternity.

Add to Mary's irresistible attraction, her perfect discharge of a wife's highest and noblest duty, the sanctification of her husband, and you will have a faint idea of the stature and perfection of Joseph's holiness. S. Paul teaches that the partners in marriage are bound to labour for each others sanctity: "the unbelieving husband is sanctified by the believing wife;"* and the Prince of the Apostles goes yet further and speaks of the silent power and heavenly influence of the wife for the sanctification of her husband as sometimes exceeding even that of priests and preachers, for he says, "let wives be subject to their

* 1 Cor. 7. 14.

"husbands, so that if any believe not the word, they may be won without the word, by the conversation (i.e. by the life) of their wives."^{*} Their adornment, he adds, their attraction and the secret of their power with God, is in "the hidden man of the heart [i.e., in the interior life], in the "incorruptibility of a quiet and a meek spirit, which is rich in the sight "of God." How perfect and how effective was Mary's discharge of this her highest duty towards her husband! Her prayers alone sufficed to win for him the brightest crown in heaven. By its contact with the soul of Mary the soul that was justified became still more justified, and the soul that was sanctified became more sanctified still.

What a lesson have we here for many who are around us! What would be the happiness in a thousand homes that now are sad and distracted by dissensions, if husband and wife, bearing with one another in love, determined to seek out the good qualities of each other's soul, and cherished and developed them by care and prayer. What supernatural power has not the wife "to win" her husband's conversion, if she cultivate a hidden interior life of prayer in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God! O, when will you learn to take Joseph and Mary as the models of your domestic life!

(3.) He is the most perfect pattern of a Father. He was more than an adopted Father. According to S. Augustine,[†] he enjoyed a relationship with Christ closer than the relationship that springs from mere adoption. For Jesus by a Divine operation born of Mary, Joseph's wedded wife, belonged entirely to Joseph,—to him alone and Mary. As the treasure found in a field belongs to the owner of the field, as rich fruit hanging from a tree belongs to the owner of the tree, so did Jesus, the blessed fruit of Mary's womb, belong to Joseph, even as Mary herself belonged to him.

Congruously and by a Divine economy and compensation the Eternal Father poured into the heart of Joseph all the loving prerogatives of paternity to their very full. And the Eternal Son, as He lay day by day upon the breast of Joseph, infused into his heart the wisdom, the solicitude, and the love proper for a Father—

* 1 Peter 3. 1.

† "Joseph was in a much closer relation the Father of Christ than would have been the case had He been only adopted from some human father."—S. Austin, *Harmony of Gospels*, b. 2, c. 1.

first, towards Himself ; and, secondly, towards us, who are His brethren.

For thirty years did that Divine Son of God go on enlarging the capacity of Joseph's paternal heart, so that Joseph far exceeded Solomon "in largeness of heart as the sand that is on the sea shore."*

Picture to yourself, O you who are the father of a family, picture to yourself all that is genial, kind, thoughtful, sympathetic, and tender in a father's love—and that is Joseph. Never did father live for and in his child as Joseph lived continuously, without a change, or a passing cloud, or a single selfish turn, in and for Jesus, his most blessed Son. His was no cold, measured love, without overflow and emotion ; it was a love that overflowed itself with the perfect, sensitive tenderness of a perfect human heart ; and it was a generous love that knew no double on itself. There was nothing austere or forbidding in S. Joseph. His love went forth with a reverent joy, penetrating the heart of Child and mother alike, without a drawback or a hindrance. A single detail, handed down from early tradition, depicts the winning character of his love :—He never returned home at night from his hard or distant toil, but that he brought, so the old tradition runs, some little flower or fruit or other token of thoughtful love, to please by kind attention the tender heart of the Infant Jesus. And, again, how suggestive of sympathy and of its telling effect upon the heart of Jesus, those plaintive words of Mary: "Son, Thy Father and I have sought Thee, sorrowing!"

Here, then, is for fathers, whose hearts have grown selfish or hardened under the action of the world, an example of thoughtful tenderness and sympathy which tells beyond the power of words. While their lives, like Joseph's, are engaged in toil abroad, may their hearts, like Joseph's, love and see Jesus and Mary in their homes with a holy and unselfish love.

(4.) Next, Joseph is the first among the Confessors of Christ in Bethlehem, in the Temple, in Egypt, and for thirty years.

(5.) Again, he is a Martyr, and more than a martyr. He began by enduring a martyrdom of anguish in perfect silence, till Heaven itself was touched and revealed to him the Incarnation. The years that Herod sought the death of Jesus were also years of martyrdom for Joseph. Again the cruel prediction of Simeon regarding the mother and her Son pierced his heart as with a two-edged sword. And when, in after

* III Kings 4. 29.

years, Jesus revealed more fully to him His Passion and Death, and Mary's Desolation, love and sympathy wrought in his heart a still more cruel martyrdom. The reflection that he should then no longer be able either to take the Child and His Mother, as had been his wont, and save them from shame and death, or to share their sufferings with them, added a new sharpness to his martyrdom.

(6.) S. Joseph has also the glory of the apostolate. S. Hilary describes him as the type and model of Apostles, "*speciem habet apostolorum*,"† while S. Anselm* says, "*praefiguratur praedicatores*," he is the figure of the preachers and missionaries of the Church.

For thirty years, at home and in foreign lands, he ruled, governed, and protected the Christian Church as it was in Christ. Bethlehem, the desert and Egypt, the Temple, Jerusalem and Nazareth always saw him "with the Child and His Mother." He had no other solicitude or end in life. If the solicitude of S. Paul for the Churches he had planted was marvellous and expansive, the solicitude of Joseph was no less real, and was more sensitive, intense, and loving, because concentrated not upon a part, but upon the entire Church as it was in Christ. A man carrying a single pearl of priceless value in his hands, through a land infested by robbers and murderers, suffers a keener solicitude than he who watches over riches that are distributed over a greater surface and are committed to the keeping of many hands.

Joseph received commands to arise by night, to fly at once, to dwell in Egypt, but the way, the mode, the particular place, the means of living,—all this and much more was left to his solicitude.

What solicitude! What overwhelming care! The Messiah—and in Him the entire Church, the sanctification and salvation, and therefore the supreme destiny of the human race—entrusted to the care of a man! And this man, poor in all human resources, destitute of all human authority and influence! Well may we say that the solicitude of Joseph's Office exceeded that of the Apostles. Well may we invoke his sympathy and aid in the solitudes that press upon us in every state of life!

Finally, Joseph's death was in this sense the death of an Apostle and of a Preacher,—that he resigned himself with an apostolic self-

**Hil. comm. in Matt., c. 2.*

† *Com. in Matt. c. 1.*

denial and conformity not to behold the fruit of his labours, to forego the consolation of witnessing the Redemption and Resurrection, which now in three short years were to crown his thirty years of solicitude and love. This is to die like a missionary who is satisfied to labour and sow and to leave others to gather in the harvest! He died like a Priest, consumed in his Lord's service, and in closest union with Jesus and Mary.

(7.) Lastly, Joseph is "Patron of the Catholic Church."* The word Patron is derived from *Pater*, Father; and Joseph is the Patron or the adopted Father of the Catholic Church as he was the adopted Father

• DECREE

URBIS ET ORBIS.

As God established Joseph son of the patriarch Jacob in Egypt, and made him governor of the land, in order that he might supply his people when they came to want the necessities of life,—so when the time appointed to send His only Son upon earth had arrived, he chose another Joseph, of whom the first was the type, and, making him Lord and Prince of his house and goods, chose him as guardian of his greatest treasures. And Joseph espoused Mary, the Immaculate Virgin, of whom was born our Lord Jesus Christ, who wished to pass as the son of Joseph, and was subject to him. And him who so many kings and prophets longed to see, Joseph not only saw, but conversed with and held Him in his arms, covered Him with kisses, and provided the daily bread of Him who is the spiritual Bread of all the faithful.

Because of this great dignity conferred by God upon His most faithful servant, the Church has always held St. Joseph in great respect and veneration, praying to him with great confidence in all her great necessities, and as at this present time the Church is attacked on all sides by her enemies, and is oppressed by so many calamities, that impious persons have declared, that now at last the gates of Hell shall prevail against her—the Bishops of the whole Catholic world have most humbly implored the Sovereign Pontiff, in their name, and in the name of all the faithful confided to their care, to declare St. Joseph Patron of the Catholic Church.

These prayers were renewed more fervently at the time of the great Ecumenical Council at the Vatican, and our Holy Father, Pius IX., deeply moved by the last deplorable events, and wishing to place himself and all the faithful under the special protection of the holy Patriarch Joseph, heard the prayers of the bishops, and solemnly named the beloved foster-father of Jesus, Patron of the Catholic Church. He also ordained that the feast of St. Joseph, 19th March, should be raised to a double of the first class, but without an Octave on account of Lent. He further ordains that this declaration which has been made by the Decree of the Holy Congregation of Rites, shall be published on this day, which is consecrated to the Immaculate Virgin, Mother of God and Spouse of St. Joseph. Nothing is to prevent this order being executed.

8th December, 1870.

CONSTANTINE, Bishop of Ostia and Velletri, CARDINAL PATRIZI,

Prefect of the Congregation of Rites;

D. BARTOLINI, Secretary.

of Jesus. For what is the Church? It is the unfolding and growth of the Seed set in that "garden enclosed" which belonged to Joseph; it is the due expansion of the family of Nazareth, of which Joseph was the Father.

The Church has urgent present need of the protection of her Patron.

For eight years Joseph was in Egypt under the persecution of Herod, who sought to destroy the Infant Church; and this is now the eighth year that the Vicar of Christ and the Church in Rome are suffering a cruel persecution. Pray, then, to S. Joseph to continue with the Church. Invoke him, during these dark days of warfare and distress among the nations, in the words of his hymn, as

"Certa spes vitae, columenque mundi."

He is the Lord's instrument of safety and salvation, as the Church declares when she sings of him that God

"dedit et ministrum

Esse salutis."*

Innumerable theologians and spiritual writers draw from the doctrine, that Mary is our Mother and Christ our Brother, the inevitable conclusion that Joseph is the Father of each of us.

We have only to add that the act whereby the Vicar of Christ on the 3rd June, 1875, declared S. Joseph to be the "*Patronus Peculiaris*" of the Diocese of Salford unites the children of this Diocese to S. Joseph by an additional, authoritative, and solemn tie, which should inspire them with a peculiar confidence and a greater reverence and affection for this tender Father.

We conclude this letter with five brief statements:—

1st. S. Joseph by his office belongs to the order of the hypostatic Union† and to the Hierarchy of the Incarnation, the highest created Hierarchy in Heaven.

2nd. His extraordinary sanctity and his stupendous power with God were acquired without the performance of a single action that was celebrated in the eyes of men. His hidden life is the encouragement, the joy, the pattern of all interior souls who seek, whether in the cloister or in the open world, to lead a spiritual life with Christ in God.

* Hymn.—*Coelitum, Joseph, &c.*

† "*Ministerium S. Joseph attingit ordinem unionis hypostaticae. Ministerium S. Joseph est veluti in infimo gradu illius ordinis—ex hac parte excedit reliqua ministeria tanquam in superiore ordine existens.*" *Suarez, super S. Joseph, in disput. de Incarn.*

3rd. His Office towards the Church and towards every Member of the Church is that of a Father. It covers all our wants. Only our unbelief, our coldness or indifference, can oppose an obstacle to the effects of his love and care. As he provided for the temporal necessities of the Son of God for thirty years, so will he aid us to provide all that is according to God's good pleasure.

4th. The true test of genuine love for S. Joseph is, that it leads us to a closer union with Mary and Jesus.

5th. The best way to honour him is by an imitation of the virtues of his hidden life; these we may learn by a contemplation of his Sorrows and Joys, and especially by a life of prayer.*

We commend you, dear Fathers and Children, to the love of Jesus, Mary, and Joseph, while we wish you every grace and happiness during the day of life and in the evening and night of death.

Given at Salford on the fourth day of the Octave of the Patronage of S. Joseph, 1877. *Herbert*

✠ HERBERT, BISHOP OF SALFORD.

C. J. GADD, SECRETARY.

*In an audience granted on the 23rd April, 1876, Pope Pius IX. granted to all the faithful of the Diocese of Salford a Plenary Indulgence, to be gained on the usual conditions, during the Octave of the Patronage of S. Joseph, provided they, at least once, recite either of the following prayers. The same Indulgence is applicable to the souls in Purgatory:—

PRAYER.

Guardian of virgins, and holy Father Joseph, to whose faithful custody Christ Jesus, Innocence itself, and Mary, Virgin of virgins, were committed: I pray and beseech Thee by those dear pledges Jesus and Mary, that being preserved from all uncleanness, I may with spotless mind, pure heart, and chaste body, ever most chastely serve Jesus and Mary all the days of my life. Amen.

Or,

PRAYER.

Thrice happy man, blessed Joseph, to whom it was granted to see that which many kings desired to see, and yet saw not; to hear, and yet heard not; and not only to see and hear, but to carry, to caress, to clothe, and to guard.

V. Pray for us, O blessed Joseph.

R. That we may be made worthy of the promises of Christ.

Let us pray,

O God, who hast given to us Thy servants, a royal priesthood; grant we beseech Thee, that as blessed Joseph deserved reverently to touch with his hands, and to bear in his arms, Thine only-begotten Son, born of Mary the Virgin, so mayst Thou make us serve at Thy holy altars with cleanness of heart and innocence of life, that we may this day worthily receive the Holy Body and Blood of Thy Son, and in the world to come may merit an eternal reward. Through Christ our Lord. Amen.

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A LETTER
ON
THE INDIAN FAMINE,
AND
THE APOSTACY IN EUROPE.
BY THE
BISHOP OF SALFORD.



T. WALKER, 94, OLDHAM STREET, MANCHESTER.

J. BORDEN. PRINTED 158. MAPLE STREET. SALEM.

HERBERT, by the grace of God and of the Apostolic See,
BISHOP OF SALFORD, to the Clergy, Secular and Regular,
and to the Faithful of the Diocese;

HEALTH AND BENEDICTION IN THE LORD.

DEARLY BELOVED BRETHREN AND DEAR CHILDREN IN JESUS CHRIST,

I.

The sufferings of famine have fallen upon our fellow subjects in India and they are dying by hundreds of thousands. We know you too well to doubt your Christian charity. You will gladly unite your efforts with those of the British Empire in order to meet the calamity which in the midst of peace is wrecking homes and mowing down men, women, and children. Within a few months three times as many have died of famine in India as have died by the sword in Bulgaria.

The Government has expended millions of pounds in meeting the distress and will have expended other millions in the same good work before next January. But it is well known that the Government officials are unable to reach the sufferings of hundreds of thousands, and that very much must be left to the kind and liberal hand of private charity. In order to supplement the work of the Home and Indian Governments, Collections are being made throughout England. The Corporations of large towns are vying with each other as to which shall be the most large hearted and the most generous. Collections are being sent to different persons and places; and thus as a larger number of agencies are set in motion a larger amount of misery and distress is overtaken. Thousands who might otherwise die of starvation from being unknown or from living outside the beaten track of the Government officials may be succoured and saved by the detailed activity of persons more intimately acquainted with their necessities.

The Presidency which has been the most severely stricken is that of Madras. It shall be then especially for Madras, with its 20 millions of inhabitants, that we ask your alms. You will give too with a greater confidence and a larger generosity when you know that your gifts will be sent direct to the Catholic Bishop of Madras, and that they will enable him to bear the intolerable burden of anxiety and solicitude which press upon and wear the heart of this

most devoted, self-sacrificing, and indefatigable Pastor of souls. We have been in constant communication with Bishop Fennelly, the great Missionary Bishop of that district, on matters of Ecclesiastical business. We know something of the hardships and privations personally endured by him with loving heart for years amongst the poor native Indians. We know something of his untiring efforts to bring light and grace and happiness in this world and in the next to those millions of souls whom he regards as his own children. We have seen him travelling over Europe to obtain Missionary Priests for his dear Indians, till at last he found a little band of Apostolic men in England, ready to do his bidding and to live alone among the Indian villages. And we have learnt, both from his Lordship and from these Missioners themselves, something of the horrors of the Indian famine, and of the urgent need there is for our assistance.

We cannot do better than lay before you extracts from Bishop Fennelly's last letter to England, dated August 14th, on the Indian famine.

His Lordship says:—

"This country is in every respect so different from any European land that it is almost impossible for a European, who has not resided for some time in India, to understand the country or its people.

"In Southern India we have periodical rains in the months of June and October, after which food crops are sown, and are harvested, in favourable seasons, in September and February. Whenever the usual rains fail, there is a failure of crops, and consequent distress. If the rains fail for a year or more over any considerable area, the distress becomes a famine.

"In June, 1876, there was a failure of the rain, generally known as the south-west monsoon, all over the Madras Presidency, and a consequent failure of the crops which were expected in September following: the October rains, which are called the north-east monsoon, having also failed, there was no harvest in January, 1877. The eastern coast of the Madras Presidency was visited by a Cyclone in May last, when a considerable quantity of rain fell all along the coast, and from fifty to a hundred miles towards the west. Immediately after the fall of rain in May the poor people worked with a will to put in crops, which they hoped to reap in the current month of August: but owing to the failure of rains in June and July last, the crops sown in May have perished. There is now no hope of any crop being harvested before January or February, 1878: nor will there be any then, unless we are favored with the periodical rains in October next. The result of the failure of rain is a failure of food crops, and consequent starvation and suffering to the people. The result at present is a famine in the land more severe than any on record, even in this land of famines. A partial failure of rains and of crops is not unusual in India. But I believe we have no instance, at least in modern times, of any famine affecting so large a population, scattered over so great an area. The whole of the Presidency of Madras, excepting the three, or perhaps four, Northern Districts and the Districts of Malabar and South Canara to the south, has yielded no food for its people since January, 1876: and in 1875 the crops were unusually light. We have in the Madras Presidency 20,000,000 of people scattered over an area of 77,000 square miles depending on imported

“food for their existence since November last: and they must depend upon the same precarious supplies till the month of January, 1878. So critical is our position that in the opinion of the Governor of Madras, who had all available information before him, there was only a week’s supply of food in the country in July last. Since then increased supplies have been received. But whether the supplies of food will continue equal to the demand until January next, is a question, which causes the gravest anxiety to every one interested in the country.

“The prices of food grain rose to an unusual figure as soon as it was known that the rains of last October had failed. They are more than double what they were during the Bengal famine of 1874. They have risen so that our market rates are now equivalent to the quarter loaf in England being increased in price *from sixpence to two shillings and sixpence*. The distress of the people can only be understood by those who have witnessed their sufferings. Government has acted nobly during this trying emergency. All that could be done by Government to save the people from perishing of hunger has been done. No expenditure of money or labour has been spared. The Servants of Government have devoted themselves to the work of saving the people with an energy, zeal, and perseverance beyond all praise. But no human power is able to avert the fatal consequences of a failure of the ordinary food of 20,000,000 of people scattered over an area of 77,000 square miles. At the close of July last half a million of the people had already perished of starvation or sickness, the result of starvation. And God only knows how many are to perish of famine and its consequent pestilence before the next harvest in January, 1878. The total number of deaths in the Presidency for five years past was 215,177, and the number of deaths during the first seven months of this year, from January to July, was 519,201. Of the entire population one million and three quarters are supported by Government, of whom 600,000 are on gratuitous relief, being fed in relief camps or getting money payments. One million and three quarters (1,750,000) are entirely dependent upon State aid for support, and the number is daily increasing and must continue to increase for the next five or six months. The entire Vicariate Apostolic of Madras, covering an area of 28,000 square miles, with a population of 8½ millions, of whom 50,000 are Catholics, is suffering from the famine: and in three districts, Bellary, Cuddapah, and Kurnool, the sufferings of the people have been more severe than anywhere else. In Kurnool and Bellary 27 per cent. of the population depends on Government relief: in Cuddapah 16 per cent., and in Chingleput, near Madras, the distress is equally great.

“In the town of Madras alone no less than 37,268 persons are in receipt of Government relief, of whom about 12,000 are fed in relief camps. Notwithstanding all the care and attention on the part of the Medical Officers in charge of those camps, as many as 5117 persons have died during the past seven months. The poor people are so reduced by insufficient or unwholesome food before they enter the relief camps, that the efforts of science to restore them generally prove a failure.

“The famine is daily increasing in severity. Those who had some little resources in grain or money, are been gradually reduced to a state of pauperism. The reserves of grain are exhausted, and the little property possessed, in the shape of money or utensils, has been sold to purchase food: and the consequence is that many who hoped to be able to tide over the famine season without the aid of Government find their means all exhausted, and are compelled to seek State relief. One of the worst results of the famine is the wholesale loss of working cattle, which have perished in thousands for want of fodder. In travelling through the country you can hardly see a well-thatched house, the straw having been every where stripped off for food for the famishing cattle. Already men are employed in

“the place of cattle to work the plough and to haul carts for the transport of grain to remote districts in the interior. And when the famine comes to an end, no one can see how cultivation is to be resumed on account of the scarcity of cattle. The loss to my poor Catholic people is greater than I can realize. In the Bellary and Kurnool Districts, where the famine was most severe, there were several Catholic congregations numbering in the aggregate over 4000 souls who belonged to a respectable class in Hindoo Society. They are all Soudra cultivators, corresponding with the small farmer class in Ireland. They are of the Telugoo race and have been able hitherto to maintain themselves comfortably. Their condition at present is wretched. Unwilling to seek Government aid they have sold every thing to buy food: their cattle have for the most part perished: and from a condition of comparative comfort they are become absolute paupers. In the Chingleput District about 32 miles from the town of Madras there are several Christian Soudra villages aggregating over 5000 souls, who belong to the same class as those in Bellary and Kurnool, and who like them are now reduced to absolute poverty from a condition of comparative comfort. How all these poor Catholics will live till January next, and, if they do live, how they are to resume their former position is to me a most serious and perplexing problem.

“Out of all these calamities some good is likely to result for religion. There is in the Hindoo population a movement in favor of Catholicity such as has not been witnessed since the days of St. Francis Xavier. The French missionaries of the Congregation of Foreign Missions in the Vicariate immediately south of Madras have during the past 12 months baptised some 15,000 adults, in addition to 3000 Famine orphans. Though we are not able to reckon our converts in Madras by thousands, the number is five times as large as in any year since the establishment of the mission.

“Another way in which the Church draws good out of the calamities of the year is by taking charge of the maintenance and education of the numberless orphans left by the famine. But considerable funds are required to enable the Catholic clergy to turn the present calamity into a blessing. The Famine orphans cannot be fed nor can the many catechumens who seek instruction be maintained without money. The Vicar Apostolic of Pondicherry, who has the consolation of numbering his converts by thousands, tells me that he has already spent in feeding neophytes and orphans Rupees 60,000 (£6000). He is poor like all the Indian Bishops, but France, so noted for its generous support of the Foreign Missions, has supplied him with the means of using for the good of the church the present opportunity. Finding his funds exhausted he was most reluctantly compelled to instruct his Priests not to incur any further expense on account of orphans or Catechumens.

“Catholics share in common with all other classes the benevolent care of the truly paternal Government under which we live. But it is not unreasonable to hope that, when our condition is made known to Catholic communities at home, the sympathies of some benevolent persons will be enlisted in our behalf, and that in addition to their subscriptions to the General Indian Famine Fund, some means will be furnished to help us to conserve the Catholic congregations scattered here and there over this Pagan land, and to maintain for a time the numerous Catechumens who seek instruction and the many orphans who are left destitute by the Famine.

“I may, in conclusion, state that the Vicariate Apostolic of Mysore served by the Priests of the Congregation of Foreign Missions, with a gross population of 3,500,000 and a Catholic population of 26,000, as well as a large part of the Vicariate Apostolic of Pondicherry with a Catholic population of 113,000 in British territory and 27,000 in French territory, suffer as much as Madras. The Vicariates Apostolic of Coimbatore and Madura are great sufferers though in a less degree than those above mentioned. If any charit-

"able persons be so good as to entrust funds to me for any or all of the above-named districts, I shall be happy to distribute the money as I may be instructed."

To this important letter from the Bishop, giving a general view of the whole case and pointing out the ray of hope and consolation discernible in the midst of the gloom of this visitation, may be added a few details taken from a letter from one of the Fathers of St. Joseph's Foreign Missionary Society,* whose work lies in the midst of the poor Telegoo Indians of Madras.

"Famine, small-pox, cholera! These are the three scourges which God's goodness as well as His justice has sent to India. The other day one of our Fathers, on returning from a neighbouring mission, heard the Christians of the village call out to him: 'Father, come hither quickly.' A crowd of people were standing before the opening of a wretched little hut. He went in and found an old man lying in the corner. Four mud walls and a broken pitcher was all he possessed. He had no relations or friends to help him. 'My good friend,' said the Father, 'what is the matter with you?' 'Oh! I am dying of hunger,' was the faltering reply. The priest at once turned towards the bystanders. 'Are none of you able to give anything to this poor starving old man?' 'O, Swami' (Father), they answered, 'we ourselves are starving with hunger.' Though the night was far advanced, the Father ran home, and soon returned with some food, which revived the poor dying man.

"The scenes which we have daily before us are heartrending in the extreme. People are thronging all the day long round our dwelling, begging and entreating us to give them something to eat. Among these, you may see a poor young widow holding her starving infant before us. A man, appearing more like a skeleton than a human being, raising both hands imploringly towards us. Above all, little children crying out, 'Father, Oh! give us something to eat.' Meanwhile, what are we poor missionaries to do? Did our fellow Catholics of Europe, who live in comfortable homes, but know what keen hunger is endured here by their fellow creatures surely they would help us.

"Last week a boy of about twelve years of age came to beg some alms. When I asked him where his parents were, 'Father,' said he, 'they have gone away to look for work.' 'Why did you not go with them?' He began to weep bitterly, and said, 'They have left me and my little sister behind.' 'My dear child,' said I, 'What can I do? I am poor like all the rest.' He then threw himself on his knees sobbing and crying, and conjured me in the name of Jesus Christ to give him something to eat. As soon as I had given him a little of my humble stock of provisions, he ran at once to his sister to share with her the food I had given him. Oh, I would fain cast myself in like manner at the feet of all who have something to spare, to beg of them, for the love of Our Lord, the price of a little food for our dear starving people."

* *St. Joseph's Society of the Sacred Heart for Foreign Missions* has missions among the American blacks and among the native Indians of the Madras Presidency. The College in which these missionaries are educated is *St. Joseph's, Mill Hill, London, N.W.* It is dependent upon voluntary subscriptions and donations, payable to the Rector, Very Rev. PETER BENOIT. It is the only College of the kind in England, and is devoted entirely to the evangelization of non-European races. Till this year an exceptional grant of from £300 to £400 per annum was made to this Institution by that excellent Association,—which we desire at all times to commend to the charity of the faithful,—the *Society of the Propagation of the Faith*. That grant has now been withheld on the ground that the money of the Society should be applied to the establishment or support of missions—and *not* to the education of missionaries, a work which should be undertaken by the countries in which the Colleges actually exist.

We need still no further words of our own sanctification according to your means. The remedy is already present, and God Himself will take in hand the removal of your sinning.

III.

But while we speak of the Indian sinning—a sinning which many believe might have been greatly mitigated or altogether avoided had the Government covered India with the means of civilization—we desire to call your attention to the miserable moral condition, every year becoming more, of the civilized world. God was willing to spare the cities of the plain for the prayer and penance of the law—and He may be willing to spare the world to-day if He have the voice of prayer and repentance. As the faithful children of God, great spiritual duties of prayer and penance rest upon you.

The world is exhibiting in glaring colours the result of its apostasy from Christianity. Millions professing Christianity with their lips are little better than whitened sepulchres. They have rejected its doctrines and its precepts. Hundreds of thousands have rejected even its outward profession. The days are evil. The Great God is angry with mankind. The iniquities of the children, whom He redeemed by the most Precious Blood of His Son, are an abomination in His sight. Nations, having broken from the centre of Unity in Faith, worship themselves and gods of their own making.

But the proud philosophy substituted by men for the Divine doctrine and teaching of the Fisherman has been proved to be vain and deceptive; it is crumbling like ashes in their hands.

The culture and civilization which by taking the place of the Church of God were to open a new era of prosperity and happiness to mankind are culminating on the Continent in materialism, in tyrannical oppression and wholesale robbery, in fines, incarnation and exile, in the bitterest persecution for conscience and for justice sake, and in deadly wars. Men and women who had consecrated their lives to the service of God have been stript of all their possessions, even of their liberty. Freedom of association, freedom of worship, freedom of speech, even the vaunted freedom of the press, have all perished in the countries where the influence of the new philosophy has taken deepest root.

The great International Exhibition of 1851, in which all the arts and sciences of the world met together, was heralded over the earth as the harbinger of a perennial peace. The wondrous products of human genius were blended together under one roof, and the nations kissed each other for joy. The day had at last dawned when, under

the ægis of the new philosophy and of a modern civilization, "the wolf and the lamb shall feed together; the lion and the ox shall eat straw." (*Is. lxxv. 25.*) The doctrines and the wisdom, the authority and the influence of the Church were being swept away like the dust and cobwebs of a dark age, as one nation after another in the power of its manhood rose up into the new light. The teaching of the new gospel was distinct and conclusive.—The primitive condition of apes and baboons gave way before the outcome of natural selection, the primitive man. The wild man of the woods and the plains became civilized by the worship of stocks and stones and built up for himself the religion of paganism. The time of paganism then came, and it went down before the onward march and superior power of a further development of the mind called Christianity. And so, in like manner, in this nineteenth century, the new philosophy, the new civilization of culture, the reign of reason and common sense with a vague worship of "the unknowable," was to supersede the fables of Christianity. It was by degrees to place the whole of mankind on a higher platform than any it had occupied since it had sprung from the ape. It was to usher in a new era of peace and plenty and happiness for all men. In the temple of peace men swore together that there should be no more wars; for that anarchy, bloodshed, and human butchery belonged to an age for which paganism and Christianity were successively accountable.

And yet what do we behold following close upon the heels of the new philosophy, of the new religion?

A larger number of men under arms than ever known in the bloodiest annals of the world. Eight millions of men trained up by profession to fight and destroy one another. And because the number still falls short, Germany, that morning star of culture and science, and Italy, arising as its satellite, force even the priests of God and the messengers of His peace to enter the ranks of their armies and to carry arms. The nations of light, of peace, and of culture are armed to the teeth; men of genius are absorbed in inventing more and yet more deadly arms of precision in order to compass a greater and speedier human destruction. Nation after nation engages in wars of ambition, or of conquest, or of revenge. The youngest of them all has already within a century erased from the map of Europe a Catholic kingdom which now ought to count 30 millions of inhabitants.

In less than a century over 11 millions of Catholics have been either impoverished, imprisoned, exiled, and put to death by Russia, or forced by the foulest tyranny into apostacy. And now this same

tised in England. The Divine Spirit is upon the waters, leading where He will, and calling upon thousands to take courage and enter into the One Ark of salvation. In this chiefly is our hope, that men will by degrees return to the sterling, practical, sound doctrines of the gospel as taught only in the unity of the Church, and that they will at last recognise that there is but one Saviour of humanity, and that men must be saved upon *His* conditions, whatever these may be,—not upon their own.

Lastly, dear Brethren and Children, be ye the sons of God, and not children of this world. Look upon all things with the eyes of Faith. Look upon floods and droughts, upon the fairs of seasons, upon famines and pestilence, upon great financial and commercial disaster, upon poverty and suffering, upon the havoc of anarchy and revolution, and upon bloody wars, as the visitations of God upon mankind. "*Why,*" He asks in His anger, "*have the Gods devised vain things? Why have the Princes met together against the Lord and against his Christ? He that dwelleth in heaven shall laugh at them; and the Lord shall deride them. Then shall He speak to them in His anger and trouble them in His rage. He shall break them in pieces like a potter's vessel.*" (Ps. ii.)

In conclusion, for the love of God and of our neighbour, and for the sanctification of our souls, we ordain as follows:—

First, that a collection be made on Sunday, the 23rd instant, at all the services in our churches, for the sufferers from the Indian famine, and that the receipts be sent *within* the week to the Rev. A. J. DE CLEER, 45, Crescent, Salford.

Secondly, that the fiftieth Psalm, "*Have mercy on me, O God,*" be recited or sung after the principal Mass, and at Benediction, until the Feast of ROSARY SUNDAY, when the *Sorrowful Mysteries of the Rosary* may be said instead. These prayers are to be recited for the conversion and peace of the world, and for the triumph of the Church, the Spouse of Jesus Christ.

May the blessing of God be upon you all. Amen.

Given at Salford, on the 16th of September, 1877, and ordered to be read from the altar, at least in part, and distributed to the people in the usual way, on Sunday, the 23rd instant.

✠ HERBERT, BISHOP OF SALFORD.

C. J. GADD, SECRETARY.

A PASTORAL LETTER
ON OUR
LENTEN DUTIES;
AND ON
THE RUSSIAN PERSECUTION.
BY THE
BISHOP OF SALFORD.



T. WALKER, 94, OLDHAM STREET, MANCHESTER.

1878.

[6.]



HERBERT, by the Grace of God and of the Apostolic See,
BISHOP OF SALFORD, to the Clergy, Secular and Regular,
and to the Faithful of the Diocese,

HEALTH AND BENEDICTION IN THE LORD.

DEARLY BELOVED BRETHREN AND DEAR CHILDREN IN JESUS CHRIST,

I.

The Catholic doctrine of Penance runs through the Old Testament; it is proclaimed and enforced in every page of the New.

John the Baptist "came into all the country *preaching the baptism of penance* for the remission of sin," crying aloud to all, "Bring forth *worthy fruits of penance*, and do not begin to say;—we have Abraham for our father.*

"Jesus Christ began to preach and to say, *Do penance* for the kingdom of Heaven is at hand."†

He proclaimed the doctrine to all—"Unless *you do penance* you shall *all* likewise perish."‡

The Apostles preached the same doctrine.

The Church has never ceased to inculcate and to practise the duty of penance. Not only every Saint, but every Catholic that would be saved, must lead a life of penance. Should any one of us be miserably lost for ever, it will be because he neglected to do penance. He will gnash his teeth in rage and despair for eternity, as he will reflect that his neglect of this duty arose, either from his own want of Faith, or from a hard and sensual heart.

Lent is the season when the Church for forty days together puts on mourning, preaches the doctrine of penance and command its observance.

The three great works of penance are Prayer, Fasting, and Alms deeds. Let us briefly call your attention to each.

* Luke iii. 3-8. † Matt. iv. 17. ‡ Luke xiii. 5.

1. "To enter heaven," S. Alphonsus teaches, quoting the words of the Angelic Doctor, S. Thomas of Aquin, "to enter heaven continual prayer is necessary after Baptism; because, although this Sacrament remits all sins, there still remains concupiscence to assail us from within, and the world and the devil to assail us from without; and to gain eternal life we must not only fight, but *conquer*. Without Divine assistance we cannot resist the assaults of our powerful enemies; and this Divine assistance is not given without prayer. Hence without prayer our salvation is impossible."

First then, dear children in Christ, always say devoutly your morning and night prayers; and take great care that your little ones never neglect this duty. Often during the day make short Acts of Faith, Hope, Charity, and Contrition; these Acts will unite you directly with God.

Then, above all things, fulfil your duty of hearing Holy Mass—an obligation binding, under pain of sin, on Sundays and Holidays on every Catholic who has attained to the use of reason.

We know, to our shame and our grief, that hundreds, and if we speak of the whole Catholic population we must say thousands, live in the neglect of Holy Mass.

Various reasons are assigned for this neglect.

Some complain that they are too poor to go to Mass. But they must know that poverty can be no excuse. Our Churches are the homes of Jesus Christ and of His poor. Although the people must contribute towards the maintenance of the Church, the poor who cannot do so, are never refused free admittance on account of their poverty. Should such a scandal ever occur at a Church door, it would be remedied at once upon being made known to the Rector.

Many excuse themselves on account of their poor clothing; but if they only thought of the poor clothing worn by Our dear Lord and His apostles they would take courage and come.

And again, if they reflected that the frivolities and vanities of fashion, which often display themselves in the Church, are but the insolence of the flesh and of a worldly spirit, and as such an abomination to the Lord, they would not hesitate to go to Mass though ever so poorly clad. No trains of silk, no cloth of gold, no precious stones are equal in value, in beauty, and in splendour to the humility of heart of a poor man who is clothed in the real poverty of the Gospel.

They may be assured that their presence at Mass in their poverty, so far from being an offence, is most pleasing to our Divine Lord "who, being rich, became poor for our sake." Every good Catholic honours the person who says: "My poverty, my temporary misfortune is no sin. I will go to my God, who invites me, whether I am well or ill dressed. He knows me; He calls me; I hear his voice; I will go and I will worship before His holy Altar."

Lastly, let the poor consider how greatly they need the assistance of God in their poverty. Let them know with certainty that Our Lord will receive and bless them as He received and blessed the poor shepherds, who hastened to Him just as they were in the fields, approaching Him with Faith and Devotion.

But, alas! the thousands who neglect Mass are made up chiefly of those who have become victims of sloth or indifference, or have been fairly poisoned by the influence of the pagan atmosphere they live in.

What remedy can be applied to so grave a malady?

First answer this question: Did every Catholic clearly understand what the Mass really is—who He is that offers it, and who He is that is offered; what are its unspeakable benefits; what its strength, its riches, its blessings, temporal and spiritual, during life; what its consolation in death; what its power over purgatory; what its joy and glory for eternity—would it be treated with neglect or indifference? would many willingly fail to assist at it? assuredly they would not.

The iniquities of many are attributable in a great part to ignorance. Now ignorance is banished by knowledge, and knowledge is received by instruction. In order, therefore, to bring within the reach of every member of the beloved flock committed to our pastoral charge a more detailed acquaintance with the substance of Holy Mass, we have drawn up, as best we could, a little book entitled, *On the holy Sacrifice of the Mass*. It is printed in a convenient and portable form, and may be had at a price within reach of the poorest. Copies will be supplied during the course of the week to the Rectors of Churches who kindly undertake to have them disposed of at their Church doors.

We pray that it may give a more intelligent appreciation of this most wonderful Mystery; that it may induce some, who are negligent, to fulfil their Sunday obligation, and convince others who are practical Catholics of the great personal advantage they would derive from hearing Mass often on week days.

It is most desirable to maintain in full vigour all good old Catholic customs. Now, one of the customs handed down by the Catholics of England and Ireland from generation to generation is this,—to sanctify the season of Lent by frequently hearing Mass on the week days. Let this most blessed practice be retained. Hand it down to your children. And when you are departed, let them speak to their children of the example you gave them of attending Mass every day, when it was possible, during the Fast of Lent.

We conclude this portion of our instruction by earnestly inviting our beloved brethren, the Clergy, whose zeal and devotion are well known, to collect the names of all who neglect Mass on Sunday and the Sacraments of Penance and the Eucharist. And then, by repeated exhortation and instruction given in constant house to house visitation we may hope, by God's blessing, that they will enlighten and save many who otherwise will be eternally lost.

How touching and how practical were the last words addressed to the Parochial Clergy of Rome by that good Shepherd Pius IX., of happy memory, on the 2nd of February, five days before he died!—"I thank you," said the Holy Father, "I thank you for the zeal which you never cease to show in the work of guarding and saving the souls entrusted to your care. I thank the pastors of souls who exert themselves to the utmost to get people to hear Mass and to frequent the Sacraments."

"One more thing I have now to say before I take leave of you.

"I know there are always in various parishes ignorant persons who do not possess a knowledge even of the essential truths of religion. I know, too, that there are parents who deserve the greatest blame for letting their children grow up in ignorance and neglect of their religion."

"But I also know that we ought to hunt out and follow up the sinners in order to convert them, and the ignorant in order to instruct them."

"Do you then make careful search after the ignorant [that is, make careful and continual house to house visitation] and zealously enlighten them. Labour with all your might, that by means of your zealous efforts and of your prayers souls may be converted and the truth shine forth everywhere. These are the words I have exerted myself to say to you on the present occasion, my weakness not permitting me to say more. And now I bless you."

These last words of Pius IX to the pastoral clergy may serve us as a legacy, a text, and an instruction for the remainder of our lives.

2. With regard to the second work of penance, Fasting, we have spoken to you so fully in past years that we shall on this occasion make but one observation. It is this, that if your health will permit you to fast by making use to the full of the Lenten dispensations, you are bound to take the fullest advantage of them rather than give up the Fast. People not unfrequently declare themselves free, on the ground of health, from the obligation of fasting, when by carefully availing themselves of all the indulgences permitted as to time and the quantity no less than the quality of food, they could observe Lent without any grave inconvenience. Use then all that is allowed, if by so doing you can keep the Fast.

3. The third work of penance is Alms-deeds.

Men are attached to money ; they love it, they worship it, they make it their god. Many would rather part with blood than with money. Now, we cannot serve God *and* Mammon.

God Himself has repeatedly prescribed alms-deeds as a means whereby we may touch His heart and appease His just anger. To give alms of all that we possess is a way to obtain contrition for our sins, remission of the punishment due to them, innumerable graces and blessings for time and eternity.

There is much suffering just now among the poor, and the Clergy are largely called upon for alms

We recommend you, dear children in Christ, not to pass by the Poor-box in the Church without dropping in your gifts. It is better to distribute your alms to the poor through the hands of the clergy, who live in the midst of them, than to give indiscriminately to cases not thoroughly proved.

Lastly, we affectionately urge you to supply for your inability to fast, and to make up for whatever may be wanting in your fasting by giving, as usual, THE LENTEN ALMS.

These LENTEN ALMS are to be given as such to the Clergy, who will forward them to the Canon Penitentiary, Very Rev. Canon WILDING, *St. Austin's, Manchester*. The chief portion of these LENTEN ALMS has always been devoted to Ecclesiastical Education ; and the necessity of applying them to this purpose is as urgent as ever.

A portion of them, however, we desire to consecrate this year to the relief of the persecuted Catholics who are suffering in Siberia and Central Russia.

II.

We make no apology for bringing under your knowledge the sufferings and torments endured by your brethren in the faith. While they excite feelings of horror and of sympathy, they cannot fail to strengthen your faith and to elicit true Christian charity.

Information upon the subject of the Russian persecution of Catholics is not accessible in all its details. The system of suppression which prevails under despotism leaves the world in ignorance of many of the most revolting horrors that are practised; we possess, however, details enough for our purpose.

1. But for the aggression and despotism of Russia, Poland would now be a great and prosperous Catholic kingdom, with a population of exceeding 30,000,000 of inhabitants.*

At present there are some 9,940,500 Poles under the Russian dominion. Of these, nearly 6 millions are Catholics; with the exception of some 160,000 Poles living abroad (in England, France, America, &c.), the remaining 4 millions have been forced into the Greek Church.†

2. The following is a brief summary of the 15 Catholic grievances in Russia complained of by the Holy See in a Memorandum drawn up

* In 1772 the Polish Republic contained nearly 20 million inhabitants, thus divided :

Catholics (Latin and United Greeks)	..	..	14 millions.
Greek Church	..	..	2 „
Jews..	..	..	2 „
Protestants and others	..	..	2 „

Since the above date over 6 millions of the Lithuano-Ruthenian provinces have been forced to abjure Catholicism; and despite their opposition, despite the martyrdom of thousands, the Government has reckoned them all in the so-called "Orthodox Greek" Church.

Cf. Kolb's statistics, 1865, p. 111.

Rohrbacher says that in 1768 there were then 13 millions of Catholics and 3 millions of non-Catholics in Poland—*Hist. Univ.* vol. 28, p. 375.

† For further similar statistics, see *Die Wunden Europa's*, Statistische Thotsachen, Leipzig, 1875 (pp. 16, 26, 27).

Cantù, in his *Storia Universale*, vol. 18, p. 691, says that before the end of the last century 2200 Catholic Churches were given over to the Schismatics, and that 145 Convents were suppressed, and 9316 parishes; and that 8 millions of Catholics were transferred by law to the Russian schism.

Other authorities assert that during the present century a much larger number than 4 millions have been forced into schism.

last summer by the Cardinal Secretary of State of Pope Pius IX. for presentation to the Russian Government.*

1. The prohibition, under the severest penalties, of any communication between Catholics, whether Bishops, Priests or laymen in Russia and the Holy See.

2. The discipline and teaching of the seminaries withdrawn from the Bishops and placed under laymen and non-Catholics.

3. Priests forbidden to preach any sermon which has not first been submitted to the civil authority; and allowed to read only such Instructions as are printed in the Government Prayer Book.

Catechism may not be taught in school by the Catholic clergy; when taught there, it must be taught by a Russian schismatic.

4. The Government made the Court of Appeal in Ecclesiastical matters, instead of the Pope and the Bishops.

5. The confiscation of Church property.

6. In the Catholic populations processions are forbidden, Missions are forbidden except in certain towns with leave of the civil authority. It is forbidden for a priest to go to a neighbouring parish even for the purpose of Confession, or to assist at a function, without leave of the civil authority.

7. No priest may teach any Catholic doctrine not contained in the Government Catechism, under the severest penalties; and even the Catechism may only be taught *within* the churches—and most of the churches have been confiscated.

8. Penalties are imposed on any priest who shall hear the confession of any one, not his parishioner, without a permission to be given each time by the civil authority.

9. The severest penalties on a priest who shall baptize the child of a mixed marriage, though *both* parents beg of him to do so; or who shall give Communion to any one who has ever once communicated in the Russian Church.

* The occasion of the Memorandum was a request repeatedly made by Prince Ouroussoff, the Russian Ambassador in Rome, that the Holy Father would refrain during the pilgrimages of his jubilee from censuring the Russian Government; but that he would instead have a Memorandum draw up for presentation to the Government of the Tzar. The Holy Father complied with the request. The Memorandum was duly presented: it was not acknowledged for a fortnight, and was then returned, with the declaration that "*the Russian Government was not used to receive censure from any one,*" and that "*if the Holy See desired war, it should have war.*" The Cardinal Secretary then broke off all relations with the Russian Government, declaring that he could not treat with it again until an apology had been received.

10. Bishops exiled, deposed, and deprived of the possibility of receiving the Sacraments, simply for communicating with the Holy See.

11. Dioceses suppressed and Bishops appointed in spite of the Holy See.

12. The suppression of the Catholic Greek Diocese of Chelm in 1875 by the Russian Government, and the Catholic population violently transferred to the Russian Church against their will.

13. The Religious separated from their lawful superiors.

14. The Government endeavours to enforce into the Catholic liturgy the use of the Russian language, in spite of the protest of the entire Catholic population.

15. The Government continues to maintain a so called Roman Catholic College at St. Petersburg, to decide temporal and spiritual matters in place of the Holy See.

The Memorandum, from which we have extracted only the substance of the grievances, shows how each grievance is in open violation of treaties and concordats solemnly made and signed by the Russian Government and the Holy See.

These are general statements: but the condition of your Catholic brethren under Russia is best realized by details. We subjoin a few out of many. They will show how consistently and resolutely Russian despotism endeavours to press the very life out of the Catholic populations which refuse to give up their Religion.

3. It is difficult for us to form any idea of the vast extent of the continuous persecution of the Catholics under the Russian dominion which is going on at present. To give some notion, the Abbé Miéléchowicz, in the narration which we shall presently quote, sets the number of exiled priests in one Siberian village alone (Tunka) at 200; and estimates the number of transported Catholic laity in Siberia at 80,000.

Count Plater declares that the united Greek Catholics of Podlachia, especially in the Government of Cherson, who are at present enduring the most terrible misery for their faith, are to be counted by thousands. It is very difficult to fix the number of priests exiled in Siberia and in the interior of Russia; but they certainly number several hundreds, as may be judged by the work of the Committee for the Assistance of exiled Polish Priests.

The *Province of Podlachia*, which has remained faithful to the Church, notwithstanding the frightful persecution it endures, is *utterly*

ruined by extortion, by fines, by permanent forced contributions, and by the thousands of soldiers who are maintained at the expense of the inhabitants.

In *Lithuania* this ruination is propagated in a terrible manner; for there Catholics are even deprived of the right to hold property or to fulfil any civil functions.

In 1877, *Lithuania*, *Podolia*, *Volhynia*, and the *Ukraine* were forced to pay 4½ million francs, or £180,000, to defray the cost of 143 new Russian churches built in the midst of Catholic populations.

The Governor of *Pinsk* ordered the Parish Priest to read the Gospel in Russian; the Priest refused, and will be probably exiled: he has already been forbidden to preach again.

4. As to the manner in which Catholic populations are converted to the Russian Church the British Consul-General at Warsaw, Lieut.-Colonel C. E. Mansfield, has been, as he says, for many years a witness. His evidence must be received both as official and impartial. We have but space for a single extract from his published correspondence with the Foreign Office.

"I have the honour," he writes on the 29th of January, 1875, "to report to your lordships that 52,000 United Greeks in the Government of Siedlce have been received into the Russian National Church. I need not recall to your lordship's notice the persecution of the United Greeks, which I have had to report for several years past, and which, within the last twelve months, has taken a more exaggerated form. The passing over of these 50,000 United Greeks has been effected by various means, in which physical maltreatment has formed a not inconsiderable element; in some parishes the most obstinate having been sent to the interior of the Empire or Siberia; the remainder, finding their substance eaten up by the Cossacks, gave in to the pressure of the subordinate officials, and signed the petitions desiring to be received into the Russian Church. In other districts money has been distributed when it was seen that the resistance was less obdurate. In others corporal maltreatment was resorted to until the peasants gave in, but stating as they did so that they yielded only on compulsion.

"The details of the different degrees of compulsion in the various villages would take too much space to relate, but I cite, as a specimen, what I heard, from a gentleman of whose veracity I have no reason to doubt, of what took place on a village on his property.

"The peasants were assembled and beaten by the Cossacks until the military surgeon stated that more would endanger life; they were then driven through a half-frozen river up to their waists into the parish church through files of soldiers, where their names were entered in the petitions as above, and passed out at an opposite door, the peasants all the time crying out, 'You may call us orthodox, but we remain in the faith of our fathers.'" Subsequent despatches gave an account of similar proceedings in the Government of Lublin, where "more than 250,000 had passed over to the National Church, but with much less pressure than had been exerted in Siedlce, where peasants still refused to acknowledge that the deputies were authorised to act for them." In the following January, 1876, Lieut.-Colonel Mansfield reported that the so-called converts did not even then admit their conversion, but that they refused the ministrations of the Russian popes, whom they did not permit to baptise their children or bury their dead, and that they neither entered the churches nor frequented the Sacraments.

5. Within the last few days we have received from an authentic source the deposition of a Polish Priest, who, after having undergone 15 years of imprisonment and exile, has at last succeeded in obtaining his liberty. He went to Rome a few weeks ago to present an address to Pius IX. from his fellow priests who had suffered with him in exile. His name is Father Miéléchowicz. We cannot but remark the simplicity, the total absence of passion and of rhetoric which characterise his statement:—

"In 1862, whilst discharging at Lublin the duties of preacher, I was arrested and thrown into prison amidst the criminals, for having preached against the schism. I was then transported to Brzesc Litewski, and placed for 40 days in a horrible underground dungeon, whence I was sent to Tobolsk, in Siberia.

"After six weeks' residence in the latter town, I was removed to Omsk, some 241 miles off; where, after 11 months' detention, I was sent back to Tobolsk. Here I was witness of the misery and of the cruelties practised upon the wretched exiles. They were deprived of all the succours of religion, and treated with the greatest harshness, whilst an epidemic of typhus fever and dysentery raged. They were hurried into exile at the rate of 300 to 400 a week, loaded with chains, and from 10 to 20 a day were dying in the hospitals. The lamentations of their mothers, their wives and children, wasted, ill-treated, agonizing and dying in these horrible Siberian prisons, were harrowing beyond all expression.

"I addressed myself in secret to charitable people, I turned beggar in order to soften a little the fate of these wretched exiles. I consoled them, and did my best for them, until I was myself attacked during four months by the terrible epidemic.

"Having been denounced on account of my sympathy and assistance, I was again hurried off whilst yet ill, like some great criminal, to 600 miles from Tobolsk, in the government of Jeniseisk. But after a very short sojourn there, I was transported to Aczynsk, 210 miles off. Hardly had I arrived there, when I got orders to go to Minuzinsk, 150 miles further on.

"Having resided here two years and a half, I was forced, like all the other transported Polish priests in East Siberia, to go and live in the village of Tunka, in the government of Irkoutsk, on the frontier of Mongolia, to prevent my giving any of the succours of religion to the transported lay people, who number 80,000 at least. Tunka is about 24 miles from Mongolia, lying in immense mountain gorges, in a boggy country, inhabited by the Buriates, a half-savage race. Hither some 200 priests were sent, and placed under the orders of a Cossack officer, Lieut. Plotnikoff, who had the power of putting them in chains, imprisoning them, making domiciliary visits, treating them as he pleased, and if he liked assigning them a still worse residence.

"Each of us received for our keep 20 kopeks a day (8d.), payable at the end of the month. The use of the ecclesiastical dress and the Holy Sacrifice of the Mass were forbidden under the severest penalties. None of us dared assume the title of priest.

"Nearly all the acts of violence committed by the inhabitants upon us were tolerated; we were looked on as out-laws. Terrible crimes remained unpunished, as the assassinations of the Abbé Pawlowski, in 1871, and of Abbé Wasilewski, in 1873. For *seven years* we were exposed to these assaults and to every kind of wrong, given up most completely to the caprice of the people. For *seven years* we struggled against misery and death, making desperate efforts to gain a little bread by the work of our hands; but God's grace preserved us in these cruel trials, and gave us courage to fulfil in secret the duties of our ministry.

"In 1872 new miseries came upon us. The so-called Imperial Amnesty was the cause. Those priests who were least compromised were allowed to leave Siberia, and take up their abode in the interior of Russia. Thirty priests at Tunka were to enjoy this advantage. But it became the source of our greatest misery. The 20 kopeks a day, which allowed us to get a little food, were stopped.

"After 18 months of great distress, we were in a still worse plight. We were transported to Irkoutsk during winter, and thence after 8 days' halt, we were sent off on foot under escort into the interior of Russia, in the

"company of criminals, without the slightest heed to our entreaties. To humiliate us still more, we were forced to put on convicts' dress. This was on January 19th, 1873. The cold reached—46½° F. (that is 78½° below freezing-point). We arrived at the first stage at half-past two in the morning. We fell down senseless on the floor of the stinking and horribly filthy prison. The Capuchin, Father Slotwinski, 71 years of age, soon breathed his last. Several of us had our limbs frost-bitten. Others fell very ill or crippled.

"Many of our comrades made part of other convoys of the same kind. Thus, satiated with humiliations and brutality, execrated, exposed to frightful misery and nameless sufferings, we made, during *eight months* of winter, this journey stage by stage.

"Now at last, thanks to God, after 15 years' exile, I am at the end of my torments."

In calling your attention, dear Rev. Brethren and children in Jesus Christ, to the sufferings of the Church in Russia, we have followed the example of the Holy See. Since last we addressed you, the Russian Government having refused with an insult and a threat even to receive a Memorandum of the grievances complained of by the Head of the Catholic Church, the Sovereign Pontiff has desired that the rejected Memorandum should be laid before the conscience of Christendom.

We have, therefore, considered it right to take this first opportunity to bring the subject of it and of the Russian persecution to your knowledge. It ought to move you to pray that our brethren in the faith may persevere even to the end. It may move you to give some alms to relieve a little of their suffering. It must intensify your love for the Faith and the Church, while you adore the inscrutable designs of Him who said, "Blessed are they who suffer persecution for justice sake; for theirs is the kingdom of heaven." (*Matt. v.*)

May the grace and the peace of Jesus Christ be with you all. Amen.

Given at Salford, on the 26th of February, 1878, and ordered to be read and distributed in the Churches and Chapels of the Diocese upon Quinquagesima Sunday.

✠ HERBERT, BISHOP OF SALFORD.

C. J. GADD, SECRETARY.

DISPENSATIONS.

(By virtue of faculties granted by the Holy See.)

1. Flesh meat is allowed once in the day, at the single or principal meal of those bound to fast, and at the principal meal of those who are not so bound, on all days except Wednesdays and Fridays, Ember Saturday, and the last four days in Holy Week. On Sundays it is allowed at discretion.

2. Eggs are allowed at the single meal of those who are bound to fast, and at the discretion of those who are not so bound, on all days except Ash Wednesday and the last three days of Holy Week.

3. Cheese, under the same restrictions, is allowed on all days except Ash Wednesday and Good Friday.

4. The use of Dripping and Lard is permitted at Dinner and Collation for those who fast, and at the discretion of those who do not, on all days throughout the year except Good Friday.

On those days (Sundays included) whereon Flesh meat is allowed, Fish is not permitted at the same meal. This rule applies to all Fasting days throughout the year.

[The food permitted at Collation, for those who are bound to fast, may consist of any vegetable substance, as Bread, Potatoes, Fruit, Preserves, and whatever is not included under the term Flesh or White meats. Milk, Butter, Cheese, and Eggs are White meats, and are absolutely forbidden at Collation of those who are bound to fast, though they are permitted at Dinner, except on the days named above. Fish in small quantity is allowed at Collation; and, by a special Dispensation granted by the Holy See for England, the use of Dripping and Lard is permitted at Dinner and Collation on all days throughout the year except Good Friday.]

N.B.—The Easter Communion must be made between Ash Wednesday and Low Sunday, both days included.

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FORTY HOURS' EXPOSITION OF THE BLESSED SACRAMENT.

(Regulated by special Edict for this Diocese.)

Ash Wed.,	Thurs.,	Frid.,	March 6, 7, 8,	The HOLY NAME, Oxford-road, Manchester
Sat.,	Sun.,	Mon.,	9, 10, 11,	The CATHEDRAL, Salford.
"	"	"	9, 10, 11,	The HOLY FAMILY, Grosvenor-square, Oxford-road.
Tues.,	Wed.,	Thurs.,	12, 13, 14,	S. ALBAN's, Fawcett-street, Ancoats.
Frid.,	Sat.,	Sun.,	15, 16, 17,	S. PATRICK's, Livesey-street, Manchester.
"	"	"	16, 16, 17,	S. PETER's, Greengate, Salford.
Mon.,	Tues.,	Wed.,	18, 19, 20,	S. JOSEPH's, Goulston-street, Manchester.
"	"	"	18, 19, 20,	S. JOSEPH's, Richmond-grove, Longsight.
"	"	"	18, 19, 20,	PAR. OF S. JOSEPH, West Craven-street Salford.
Thurs.,	Frid.,	Sat.,	21, 22, 23,	S. OWEN's, Cheetham, Manchester.
Sun.,	Mon.,	Tues.,	24, 25, 26,	S. MARY's, Malberry-street, Manchester.
"	"	"	24, 25, 26,	S. MARY's, Alma-park, Levenshulme.
"	"	"	24, 25, 26,	S. MARY's, Shaw-street, Oldham.
"	"	"	24, 25, 26,	MOTHER OF GOD, Church-street, Pendleton.
"	"	"	24, 25, 26,	IMMACULATE CONCEPTION, Failsworth.
"	"	"	24, 25, 26,	MOUNT CARMEL, Blackley.
Wed.,	Thurs.,	Frid.	27, 28, 29,	S. ANN's Junction-street, Ancoats.
"	"	"	27, 28, 29,	S. ANN's, Fairfield.
Sat.,	Sun.,	Mon.,	30, 31, 1,	S. FRANCIS', West Gorton.
"	"	"	30, 31, 1,	S. WILFRID's, Bedford-street, Hulme.
Tues.,	Wed.,	Thurs.,	Apr. 2, 3, 4,	S. ALOYSIUS', Ogden-street, Ardwick.
Frid.,	Sat.,	Sun.,	5, 6, 7,	S. EDMUND's Monsall-street, Queen's-road.
Mon.,	Tues.,	Wed.,	8, 9, 10,	S. EDWARD's, Thurloe-street, Rusholme.
Thurs.,	Frid.,	Sat.,	11, 12, 13,	S. MICHAEL's, George Leigh-street, Manchester.
"	"	"	11, 12, 13,	SS. PETER AND PAUL's, Pilkington-street, Bolton.
"	"	"	11, 12, 13,	S. AUGUSTINE's, Granby-row, Manchester.

THE
NATURE MYTH THEORY

UNTENABLE FROM THE
SCRIPTURAL POINT OF VIEW.

BY
LORD ARUNDELL OF WARDOUR.

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PREFACE.

I AT once felt, on reading Mr. H. W. Lucas's article in "The Month" for June—"Modern Views on Mythology," Part I.—that I should have to answer it, and I accordingly wrote a reply, trusting to my first impressions. I have since, through the courtesy of the Editor, received the proofs of Mr. Lucas's second article—and, as often occurs in similar cases, I find that some revision is necessary on my part.

I prefer, however, as my argument still stands, to print my reply substantially as I wrote it, firstly, on the insufficient and personal plea that the effort of reconstruction and transcription would be too great, and secondly, on what I deem the sufficient and public ground that Mr. Lucas's first article produced, the impression that he intended to discuss the question on the lines of Mr. Max Müller's and Mr. Cox's theory. In justification I must refer to a notice of Mr. Lucas's article in the "Weekly Register," where the happy phrase, as it struck me, was used:—"That Mr. Lucas's article reminded them of Professor Max Müller with the sun in his eyes!" I mention this especially to show that I was not singular in that impression. I feel also that, in any subsequent discussion which may arise, in consequence of the manner of statement in Mr. Lucas's first article, an undue impression in favour of Mr. Max Müller's view would remain in the background, as if it were a basis, and the scientific basis also, upon which Mr. Lucas stood. This in fairness requires a corrective.

On the other hand I freely allow that some expressions of mine will require modification, and this I will endeavour to supply in notes; although mindful of animadversions upon such excrescences in previous publications, I have appended them to the end of the pamphlet.

I had throughout of course assumed that Mr. Lucas intended to base his arguments upon the Scriptural lines; but I have now to acknowledge that he is also fully alive to the fact that the statements in Genesis were probably imported into the Mythic legend, although it seems to me that he does not realize that the probability of this destroys Mr. Max Müller's and Mr. Cox's theory.

Again, I think I should have a right to contend that he has no right to assume the cogency of Mr. Max Müller's arguments except upon the basis of Mr. Max Müller's theory. "Non constat"

even that Mr. Max Müller would himself hold them if he believed that the facts narrated in Genesis anteceded the evidence of his Mythic era.

A discussion on this head would in any case occur, for in any dispute which might take place between us as to the "more or less" of the historical element introduced, we should have to settle the point by ultimate reference to the evidence which Mr. Max Müller has accumulated in favour of a Mythic period.

If there were no Mythic period in the infancy of the human race, or if the facts recorded in Genesis are the facts with which we must commence the inquiry—then the probabilities must be entirely in favour of the Scriptural or historical interpretation of the myths, whereas the whole strength of "the nature-myth theory" lies in the assumption of the contrary.

If we cannot, either through revelation or the scientific proof of a Mythic era, get ground on which to determine what myths are primary and what are not, then it will be possible at will, after the manner of Dr. Goldsiher, to resolve all history, commencing with the Old Testament, into myth, or else to convert solar Mythology into history without check, as Mr. Lucas seems to agree with Mr. Cox in thinking Homer has done in the "Iliad" and "Odyssey;" but this is a matter which I must leave them to discuss with Mr. Gladstone, who, it must be conceded, has on the other side accumulated a large amount of historical research.

That a Mythic tendency at some time arose in the human mind need not be denied, and that it influenced historical traditions seems to be established by Mr. Lucas's argument; indeed, in some instances he brings valuable attestation: but then this Mythic period is not Mr. Max Müller's or Mr. Cox's Mythic period; and before it is possible to argue the points more precisely upon Mr. Lucas's lines, he must fix his Mythic period within probable historical limits.

I will give an illustration of my meaning from Mr. Lucas's second article. I had ventured the opinion: "Tradition with reference to Mythology," &c., p. 172, which I still retain, that the legend of Persephoné and also of Baldur embody traditions of Adam and Eve. I might have had difficulty in connecting the legend of Démêtêr with the tradition if Mr. Lucas had not identified it with the other two.

Now it is clear that there can be only question here of pure Mythology or pure tradition, so far as the origin of the legend is sought, however much Mythology and tradition may subsequently have become commingled. Mr. Lucas must concede that the legend of Adam and Eve, if it is there, *must be primary*. The contrary could only be held upon Mr. Cox's view of a Mythic age.

From my point of view it is easy to show also how the legend of Démêtêr—conceding that she is "mother earth," and also myth-born—was secondary, and arose out of the historical tradition. It is said that when Baldur fell "the most deplorable event that had till then happened among gods and men"—"everything in the

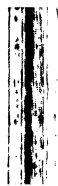
world living and lifeless bewailed him"—a tradition which may be seen happily represented in the consternation of animal life at "the fall of man" in Mr. G. B. Goddard's finely conceived picture at the Academy Exhibition of the present year.

*"Earth felt the wound, and nature from her seat,
Sighing through all her works, gave signs of woe
That all was lost."*—MILTON.

When all nature wept, Dêmêtêr, or mother earth, might be poetically represented as weeping also; and when once the Mythic faculty begins to operate, Mr. Lucas will agree with me that there is no saying what lengths it will go.

The legend of Dêmêtêr seems to me likewise to suggest a way in which the legends, which Mr. Lucas gives in his second article of Polyphemus and the one-eyed monsters, may have arisen from the tendency to Mythic speculation no doubt, but secondarily, and in corruption of the monotheistic idea. Mr. Lucas brings the evidence conveniently to hand. I will concede in return to Mr. Lucas that all these giants and monsters may be in one form or another the "personification of the sky, with its single eye the sun." When, however, Hesiod spoke of the "all-seeing eye of Zeus," it cannot be shown that he spoke of the sun; but in the so-called Homeric hymn Helios is alluded to as the "all-seeing one," i.e., seeing what was passing on earth, whilst the mind of Zeus was abstracted elsewhere in the higher heaven. Here seems the point of departure, when the eye of the deity is imagined functionally to act apart from the deity; and when once this point was reached Helios would soon be in the way of passing into a separate divinity.

We will now return to Mr. Lucas's first article; and I trust there is nothing in my reply which will deter Mr. Lucas from pursuing his interesting investigations, for which he has many special qualifications.



THE NATURE MYTH THEORY.

I CANNOT construe the elaborate preparations for a campaign on the subject of Mythology, by Mr. H. W. Lucas, in "The Month" for June, otherwise than as a threatened attack upon the mythological positions which I recently occupied in the pages of that able and respected periodical. Now it is difficult to pronounce as to the precise moment when a declaration of war becomes lawful. But as it is pretty evident to me, in spite of or rather on account of the temporary limitation of the issues raised at p. 179, that Mr. H. W. Lucas, without the slightest hostile *intent*, will logically be led into an aggressive movement in his next chapter, I think I shall not incur any reproach of precipitancy if I endeavour to secure a certain vantage ground, the occupation of which will at least have the good effect of confining the ground of conflict. War in any case, in the amicable form of argument, would be inevitable. If I refrained I feel sure that it would soon occur to some one else that "the nature myth theory" has no place in Catholic literature, and that it would be pronounced fundamentally incompatible with the indications given in the inspired narrative.

Note 1.

This, of course, is what I shall have to prove; and I will freely concede that the restrictions which faith must impose will place my opponent at a disadvantage in advancing this view, which would hardly be appreciable in the case of Mr. Max Müller and Mr. Cox, who may or may not believe in, and feel circumscribed by the statements of Holy Writ.

The essential assumption of the whole argument lies in a statement that there *was* an infancy of human race and an infancy of language. "Every child," Mr. Lucas says, "that is born into the outer world acquires and can acquire his knowledge of that world, as an universe of individual beings and agents, only through his own experience of his own individual existence and activities. Accordingly the child, and *the man in the childhood of his race*, inevitably attributes to the objects around him the same kind of activities that he finds in himself. . . ."—"The Month," June, p. 187—8.

Now, "in limine," it must be opposed that to believers in Holy Writ it is demonstrable that there *was no infancy of the human race*.

Whatever I have written on this subject has been based on the belief that "for the practical purposes of inquiry, the human

race commences with a group of families—the family of Noah and his sons;” and that waiving the point whether they had higher knowledge and intuitions than our own, that “men were no primitively in a state of savagery, barbarism, and ignorance of civil life, but that, on the contrary, it is presumable that Noah and his family brought with them out of the ark the traditions and experiences of 2000 years, and, not to speak of special revelations, the arts of civil life and acquaintance with cities.”—“Tradition,” &c., p. 26. I will moreover quote a more eloquent passage to the same effect from an authority which I know will have weight with the readers of “The Month,” from the Third Part of Mr. Allies’ “Formation of Christendom,” which has appeared since the publication of my book, p. 400. Mr. Allies says “. . . let us trace back to its source not merely the Græco-Roman civilization, but this great stream of nations of which it formed the most cultivated part. . . . Its starting point is definitely fixed for all Christian believers and the direction given which it was intended to take, “God spake unto Noah. . . .” “Thus human society was planted on the soil of the earth wet with the Flood, and belief, conduct, and worship had one root at the cradle of the race. For this sacrifice to the One God was the witness of belief in him, . . . and let us well note that He joined together the civil and the divine society. The new father of the race was its priest. The covenant for perpetual generations was made with sacrifice, and so rested upon a positive right of the deepest signification. . . . Again it is to be noted that at the head of the civil and religious society of man thus founded, there stood one who had seen all the glory and civilization of the old world before the Flood, and had moreover been a ‘preacher of justice’ to the ‘world of the impious’ in its corruption. It is *not* from man *making the tentative efforts of an inexperienced childhood*, and far less from man as he grovelled on the penal descent of savagery that the second society of the human race took its rise. . . . A part of sacrifice was the public institution of prayer. . . . The sacrifice carries with it the priest, and the site of sacrifice everywhere established among the children of Noah brought with it likewise altars and temples, festivals and processions. . . . If we look upon the nations of the world as presented to us *when history first opens* on them, *we find that all of them were communities in which the civil power and the religious worship are in close alliance.*”

It is therefore absolutely inconsistent with the indications of Scripture to assume that there was an infancy of the human race in any sense, still more so in Mr. Max Müller and Mr. Cox’s sense, for their theory is not sustainable except upon the supposition that after stages and gradations of evolution and growth, man, about the period when the faculties of speech, or whenever the conditions of “the infancy of language,” whatever they were, first came into play, man, “childlike man,” began to look about him with wonder at the exterior world, and spoke of “inanimate creatures as if they

were male and female, and related to one another as non-members of his own family;" and when "the sun, the moon, the spreading heaven and the fleecy clouds, the dawn and the *rainbow*, would all, it is contended of necessity, *first* suggest themselves as beings instinct with life." We are also told that for primitive man "there would be no bare recurrence of days and seasons, but each morning the dawn would drive her bright flocks to the blue pastures of heaven, before the birth of the lord of day from the toiling womb of night."

This may be very pretty writing, and there is much more of it in the pages of Mr. Max Müller and Mr. Cox, but it is baseless for the purposes of any inquiry which has ultimate reference to the Bible.

Moreover it is baseless upon Mr. Lucas's own showing. Note 2. I mean that Mr. Lucas's statement of the argument would seem to bring the Mythic period into what for convenience I may call the pre-Nimrodic rather than the post Nimrodic times; not that it much matters, only he appears thereby cut off from relegating his Mythic period into a later and more obscure chronological period. He says, p. 190, that the same mythical language (this is questionable as there is only mention of fire, and fire-worship may involve a widely different concatenation of ideas) is found in an *Accadian* or ancient Chaldean hymn, and in a note he very properly refers us to Genesis x. 10, "and the beginning of his (Nimrod's) kingdom was Babylon, Erech and *Accad*, and Calneh in the land of Shinar."

Well, Nimrod was the son of Chus, Chus the son of Cham, Cham or Ham the son of Noah, so that if the Mythic period is placed in the period before the Dispersion, the conditions of the argument will not be greatly affected, even if we throw several hundred additional years into the Chronology.

But thanks to Mr. George Smith's recent discoveries; we know something of Nimrod besides what we read of him in the Bible. At any rate we may be allowed to concur in Mr. G. Smith's belief in the conclusion that the conventionally named Azdubar of the Chaldean diluvian tablet is Nimrod.

Considering that we have evidence of a very traditional people at Accad, and that Nimrod in these latter times, along with Agamemnon, would appear to have risen from their graves to testify to tradition, it cannot much matter whether Mr. Lucas selects a pre or a post Nimrodic period for his Mythic epoch, so far as the Chaldeans are concerned, allowing that there were Chaldeans and Chaldeans, considering that the probability of tradition being imported into their speculations is so great.

But in truth, when once you get clear of Mr. Max Müller's Mythical period, when men in their infancy speculated about the sun, moon, elements, and nothing else, in any period of degeneracy you like to conceive, you will not find mankind reduced to the *simplicity of childhood*. There will be a complication of all sorts of traditions, religious or idolatrous, traditions of past history, of hero

or ancestral worship, ready to be imported into, I may say necessarily imported into, the Mythic legends in whatsoever way you suppose them to arise.

Mr. Lucas, it is true, guards this point, and in a note at p. 199 says, "he excludes from the meaning of the term myth, whatever of historical truth may have become incorporated into mythology," or as it is said in the text "come to be engrafted into it." But my contention is that these legends or traditions were pre-existent. On this head, however, I shall have something more to say. Mr. Max Müller and Mr. Cox, on the other hand, evidently contemplate a period when this "class of ideas" did not lay "within the activity" of those *primitive* ages." When will Mr. Lucas locate this period consistently with the Biblical narrative?

If Mr. Lucas means nothing more than that there may have been periods in which there has been a tendency to Mythic speculation (*i.e.*, Mythic in its result) in the human mind, or that the sun, moon, and stars (I notice that stars are eliminated by this school of mythologists) and elements have been the subject-matter of such speculation, nay, that there has been idolatry of all these phenomena of nature. [This will be too strong for Mr. Max Müller, who wants nothing more than mythical speculation, and who shrinks from the suggestion of idolatry because it imports an idea foreign to the state of society of their conception, which being yet in its infancy—Mr. Baring Gould at any rate in his analogous theory would say this—had not yet arrived at the idea of God in any shape.] If nothing more than this is intended, and beyond it that Mythic solar and nature legends have become concreted with historical traditions, all this I conceded in the book I wrote in 1872, "Tradition," &c. At p. 162 I said:—

"It is not denied, on the other hand, that there always has been a tendency to nature-worship also; and, indeed, there is probably a stage during which every Mythology will be found to have come under its influence The point of interest which excites me to this inquiry is simply to determine the value of the historical traditions which lie imbedded in these systems Mr. Max Müller's theory which professes to see in the old mythological legends only the thoughts and metaphors of a Mythic period being not only exclusively drawn from the conclusions of philology, but also exclusive in itself, cannot be anywhere stronger than its weakest point. If it is shown in the instance of *one primary Myth* that it was the embodiment of an historical legend or theological belief, the whole ideal structure of a Mythic period must collapse."

In other words, if there was a Mythic period in the *infancy* of mankind, then I concede there may have been a Mythology in which solar legend may have been predominant and fundamental. If, on the contrary, man started on their career in a high state of civilization, and with a consolidated history, then if mankind lapsed into a mythical state of mind, there is a probability that other things besides the phenomena of nature were converted into myth; and if there were myths before there was a Mythology, then the *non-solar* myths are just as likely to have been fundamental. More especially is this likely to have been the case if the history of

mankind commenced (practically, and so far as the discussion is concerned) with so huge a catastrophe as the Universal Deluge. I do not feel called upon to recapitulate here what I have said in Chaps. X. and XI. of "Tradition," &c. I limit myself to the issues raised in Mr. Lucas's paper.

I will assume then, as a matter of course, that Mr. Lucas intends his arguments to lie within the lines of the Scriptural narrative.

Allowing the widest margin of divergence between the Hebrew and Septuagint versions, the arguments in favour of a Mythic period must be restricted to the intervals between the Deluge and the Dispersion and the Dispersion and the historical period, wherever you like to draw the line.

Mr. Lucas, on the ground that if "a principle is valid at all it is valid universally," in this more logical, though perhaps less astute, than Mr. Max Müller and Mr. Cox, seeks to apply his theory to "all mystic lore." The only actual evidence of a Mythic period as yet adduced, beyond what I have already commented upon, is the evidence drawn from Sanscrit Literature. Now then, here comes a difficulty for Mr. Lucas, which will probably be no difficulty for Mr. Max Müller and Mr. Cox in the manner in which I put it, but which would equally require an answer from them if stated in another way.

We commence, then, with the Vedas, the oldest extant book in the world—perhaps not even excepting the Bible. I prefer not to quote Mr. Max Müller when he is right against Mr. Max Müller when he is, as Philip was, wrong. And at this point, considering the turn the argument has taken, it would hardly be in human nature possible for him to adjudicate in an impartial, unbiassed spirit on the primitive monotheism of the Aryan race, as he would by the chance of circumstances be judge and advocate in the same cause. I am not aware that modern research has overthrown the opinion originally expressed by Sir W. Jones, and since endorsed by Heeren as to his belief in the monotheism of the Vedas. Père Thebaud, "Gentilism," p. 125, says: "Since Heeren's time . . . Colebrooke, Haug, Spreigel, as well as Max Müller, have made it a truth which cannot now be contested, that the Vedas, as well as the Zend-Avesta, contain the doctrine of plain and pure monotheism." Heeren's testimony is at any rate sufficiently explicit: "As the Vedas, like the Zend-Avesta, are for the most part conversant about ceremonial laws, they imply consequently the existence of a certain form of religious worship . . . Now the worship in question concerns a religious system, which, according to the unanimous opinion of all those who have studied the subject, has for its foundation this belief in one God."—Heeren's "Historical Researches," II., 129. Note 3.

Not only is there evidence of the original monotheism, but there is further evidence of a gradual lapse from this original Monotheism, which is very well traced in the pages of Père Thebaud; but this amounts to an overthrow of the Max Müller

theory, as I attempted to show by another line of argument at p. 169 of "Tradition." Now, Mr. Lucas cannot argue that the Aryan people, descended from Noah, did not commence with monotheism. Will he contend, having regard to the antiquity of the Vedas, the homogeneity of the Aryan race, their traditional descent from Japhet (*vide* "Tradition," p. 43), that they would, granted the extremest latitude of chronological interpretation consistent with the same text, have degenerated into "child-like life," and again emerged from it into monotheism in the interval between the Dispersion and the composition of the Vedas—even setting aside Père Thebaud's observation that the description of the Richis, who composed the hymns, corresponds to the account we have in Genesis of the patriarchal life and circumstances of Abraham and Job.

Note 4.

If the evidence of the Vedas cannot be made to testify to the Mythic period, proof must be sought in their epic poems, in the Ramayana and Mahabharata, which all appear to be agreed were written at a later period.

Now I do not profess to know more of Sanscrit literature than its pundits (if that is not an irreverent term for the learned and laborious men who have worked in this department) have revealed to us in translation; but my casual acquaintance with it has confirmed me in the impression that historical tradition underlies it (although, from the metaphysical and mystical bent of the Aryan intellect, we should less expect it) just as much as it does the literature of the Homeric and later periods.

I will conclude with two illustrations of my meaning. In the Ramayana we see no doubt idolatry and corruption full blown, and a great part may be read after the manner of Mr. Max Müller as the war of the elements. The fundamental idea, however, of the epic is the victory of Rama and Ravana, and the conflicts which arose as the consequence of the consent of a superior being to get things right by becoming man. "The Rakshasas had gotten the upper hand of the benevolent deities, by whom, however, they could not be overcome, as the latter were bound by a promise of making their adversaries invulnerable. [Compare "Tradition," &c., p. 173.] None, therefore, except a mortal, but a mortal of no ordinary mould, could subdue Ravana. In this emergency the gods [a term commonly applied to deified heroes and to higher spiritual beings] addressed themselves to Vishna, one of their superiors, praying him to become man." Heeren, "Hist. Researches," II., p. 149. This looks to me as if the epic grew out of their speculations as to the manner in which the promise of the Messiah was to be accomplished, and much that follows, particularly if read in connection with the Mithraic legends in the later Zends (on this head see Père Thebaud, p. 192) reads to me like traditions of the conflicts of the good and bad angels, and the incidents arising out of the marriages of "the children of light" and "the children of darkness," and the deeds of the giants their offspring, the "men of renown." I give this only as my im-

pression, showing that it is not impossible to read these songs, which are said to be only descriptive of the phenomena of nature, in quite another light.

One of the myths which Mr. Lucas brings in illustration is the myth of Indra, and as he is a personage of the Rig-veda, and has good claims to be regarded as primitive, Mr. Lucas is fully justified in doing so. Mr. Lucas says, "There can be no doubt" (the mythologists of this school are always very positive) "that in the Vedic hymns Indra is the rain-giving firmament." With Mr. Cox, who, although very positive, is not always very definite, he is "the" solar god; "the god of the bright heaven;" "one of the powers which produce the sights of the changing sky," and also "the giver of rain," and "the rain-bringer."—Cox, "Aryan Myths," I., 336—41. Signor Angelo de Gubernatis, "Zool. Myths," I., 8, says somewhat obscurely, "Like the winds, his companions, the Sun Indras, the sun (and the luminous sky) hidden in the dark, who strives to dissipate the shadows—the sun hidden in the clouds, that thunders and lightens to dissolve it in rain, is represented as a *powerful bull*, as the *bull of bulls*, invincible son of the cow, that bellows like the Maratas." If the mythologists will forgive me, I will endeavour to take this bull by the horns. Mr. Cox, I observe, keeps this name of the Bull in the background when speaking directly of Indra, although when speaking of bulls in mythology he refers to it.

But how came the luminous sky to get these incongruous associations with the bull? All are agreed that it is through Indra's connection with rain. Still, why the identification with the bull, "the bull of bulls"? Signor Angelo de Gubernatis comes to the rescue and says: "To increase the number of cows is the dream—the ideal—of the ancient Aryan. The bull, the fecundator, is the type of male perfection, the symbol of regal strength. Hence it is only natural that the two prominent animal figures in the mythical heaven should be the cow and the bull." This reasoning may appear very cogent to Sig. A. de Gubernatis, and "may be highly creditable to him," but for man in his infancy, man in the gelatinous stage of pure imagination, it must have been a great effort, and an effort to which the poetical faculty could have contributed little assistance. It amounts to this, that, as according to primitive observation grass grew when the rain fell, and that when the grass grew more bulls would fatten, and that when the rain fell, it fell from heaven, therefore the heaven above must be a great cow or bull, or contain a great cow or bull! It is easy to see, however, that this anomalous introduction of the bull ill accords with Mr. Cox's really poetical and refined speculations; and, accordingly, by a transcendent effort of the imagination, he makes the Bull Indra identical with the "Lord of the pure ether"! (I., 437.) Surely a greater incongruity was never conceived by mythologist or poet.

Let us now see how this question can be worked on the lines of tradition.

Mr. Cox, I. 336, admits that the myth of Indra may embody a religious idea: "that a moral or spiritual element may be discerned in some of the characteristics of this deity is beyond question that the whole idea of the god can be traced to the religious instinct of mankind, the boldest champion will scarcely venture to affirm." Neither is it necessary to affirm it. The admixture of the mythic and historical is no difficulty for us, but it is fatal to Mr. Max Müller's theory unless the religious or historical element can be proved to be secondary.

Now the counter traditional explanation which I shall offer must be regarded as primary and fundamental as it is intimately connected with the Deluge, and goes back to the second commencement of the human race. There is a tradition that Noah entered the ark when the sun was in the sign of the Bull in the Zodiac.

It will hardly be disputed that this was a date which would have impressed itself upon the recollection of mankind. It was the date when the unintermittent rain commenced, and the sign of the Bull therefore would naturally henceforward have been associated in men's minds with rain and water, whether in fear remembered in connection with havoc and destruction, or whether in pleasant anticipation as the catastrophe faded from recollection, and in the Indian plains drought came to be the greater evil deprecated.

In all the Diluvian traditions the alternations from gloom to rejoicing, the transitions from destruction to subsequent renovation, the contrasts of death and life, have been as much remarked, and are as much in keeping with the narrative in Genesis, as are the contrasts of light and darkness with the solar myths.

Let us now listen to some of those Vedic songs, and see if this key does not equally "unlock the Mythology." Mr. Lucas's quotation, from the Rigveda, shall have precedence.—"The Month," p. 192. "I declare the former valorous deeds of Indra [the Bull] which the thunderer has achieved, he *clove the cloud*: he *cast the waters down*, he broke (away) for the torrents of the mountains. . . . *Inasmuch*, Indra, as thou hast struck the first born of the clouds [or first struck the clouds poetically with the point of his horns, commencing the Deluge] thou hast destroyed the *delusions of the deluders*, and thus engendering the sun, the dawn, and the firmament, thou hast not left an enemy to oppose thee. . . ." Everything here is in keeping except the engendering the Firmament. Taking their statement it would result, however, that the Bull or Indra could not be identical with the firmament, as in some sense of their own he was supposed to *precede* it or *engender* it. But if the firmament meant was the new firmament which arose after the Deluge after the forty days and forty nights' rain, the notion might be connected with reminiscences of renovation after the Deluge, when Indra, "as the sun," "in the serene heaven shone out when the deluging clouds had passed away."—Cox, I., p. 337.

Let us now pursue the career of Indra, in the pages of Mr. Cox's —, "although he has" p. 339, "but little of a purely moral or spiritual element in his character. . . ." "It is true that he is sometimes invoked as witnessing all the *deeds of men*, and thus as taking *cognizance of their sins*." Of Indra, at p. 340, it is said "Thou thunderer hast shattered with thy bolt the broad and massive cloud into fragments, and has sent down the waters that were confined in it to *flow at will*, verily thou alone possessest all power." "At the birth of thee who are resplendent ["resplendent" would apply to a star or constellation, and by its birth might be intended the new era, which was inaugurated by its appearance or prominence in the heavens at the commencement of the Deluge] trembled the earth through fear of thy *wrath*, the mighty clouds were confined; they *destroyed* spreading the waters over dry places." Mr. Cox interpolates thus—"destroyed (the distress of drought)" but that is only a gloss of his own, and the "dry places" may signify high and dry, places never reached by the waters before. At p. 342 we find him especially described "as the god of battles, the giver of victory to his worshippers, the destroyers of the enemies of *religious rites*, the *subverter* of the cities of the Asuras."

In de Gubernatis I., p. 9, it is said that the cloud in the Rigveda is often represented "as an immense great bellied barrel (Kubandkas), which is carried by the divine Bull." "The terrible bull bellows and shows his strength and sharpens his horns, the splendid bull with sharpened horns, *who is able of himself to overthrow all peoples*." "The bull Indra is called the bull with the thousand horns who rises *from the sea*." But these verses were composed by a pastoral people, who, if the descendants of Japhet, had probably always dwelt inland since the Deluge. At p. 19, Indra is represented as discomfiting "the monster (rakshohanân) who destroys by fire the monsters that live in darkness." Another Vedic hymn informs us that the monster Valas had the shape of a cow; another hymn represents the cloud as the cow that forms the waters, and that has now one foot, now four, now eight, now nine [more applicable to the constellation than to the rain-giving firmament], and fills the highest heavens with sounds [commencement of the Deluge]; still another hymn sings that *the sun hurls* his golden disc in the variegated cow; they who have been carried off, who are guarded by the monster serpent, the waters, the cows become the wives of the demons."

This will suffice to show that these poems may be read in another than the present popular sense. It must be noted that the cavern in which the cows are concealed is also according to Bryant and Faber a common form of the tradition of the ark. Moreover "three or seven brothers and sisters figure in these conflicts and adventures. The number three corresponds with the sons of Noah, the number seven with the persons saved in the ark, if referred to separately from the Patriarch. As to the recurrence of the numbers seven and eight, *vide* "Tradition," p. 193, compare

the representation of Horus, who "is frequently represented as the eighth, conducting the bark of the gods with the seven great gods." The Patriarch might get detached in tradition in several ways, *e.g.*, when he is located in or identified with the sun, and the rest in other parts of the heaven. In the Vedas, however, when mentioned in connection with the Bull, "the seven shiners" may very well be the seven brilliant stars, which form the Pleiades is the constellation Taurus (in the neck of the Bull). The Hyades in the same constellation, Mr. Lucas tells us, were associated with "moisture," and it might have been added as the "tristes Hyades" with ill-omen to mariners.]

It may be asked whether beyond the indirect I have any direct testimony to this tradition, that Noah entered the ark when the sun was in the sign of Taurus or the Bull. I cannot recall at this moment where I met with the tradition in the first instance, but I have since come upon confirmatory evidence, with which I shall conclude, as I think it will sufficiently establish my point.

As the Zodiac commences with Aries it is presumable that the primitive months commenced their series also with Aries, the Ram.

The traditional character of the Zodiac has often been remarked—and this is fully confirmed by Mr. George Smith's recent Assyrian discoveries. In his "Chaldean Account of Genesis," p. 69:—"In the fifth tablet of the Creation legend we read—

- "1. 'It was delightful all that was fixed by the great gods.
- "2. 'Stars, their appearance [in figures] of animals he arranged.
- "3. 'To fix the year through the observation of their constellations.
- "4. 'Twelve months (or signs) of stars in three rows he arranged.'"

And at p. 73 Mr. G. Smith says:—

"We then come to the *creation* of the heavenly orbs, which are described in the inscription as arranged *like animals*, while the Bible says they were set as 'lights in the firmament of heaven;' and just as the book of Genesis says they were set for signs and seasons, for days and years, so the inscription describes that the stars were set in courses to point out the year. The twelve constellations or signs of the Zodiac, and two other bands of constellations are mentioned, just as two sets of twelve stars each are mentioned by the Greeks, one north and one south of the Zodiac."

In our tables Taurus, or the bull, is the *second* sign of the Zodiac. Now Genesis, vii., 11, tells us that Noah entered the ark on the 17th of the *second* month. Again, I find in Mon. F. Lenormant's "Fragmens cosmogoniques de Berosé," 1871, p. 211, that the *second* Assyrian month was named "the Bull," also the Accadian second month, and also the Hebrew. "Les nom des mois juifs sont les noms des mois CHALDEO-assyriens."

I see further trace of the tradition in the following passage from Professor Rawlinson's "Illustrations of the Old Testament," p. 18, bearing in mind that the Vedic legends of the dog (*canis major*) are

connected with the legends of Indra. (De Gubernatis, II., 19.)—"The Cherokee Indians had a legend of the destruction of mankind by a Deluge, and of the preservation of a single family in a boat, to the construction of which they had been *incited by a dog*."

Plutarch in his treatise "De facie in orbe Lunæ," c. 26 (*vide* Sir G. Cornwall Lewis's "Astronomy of the Ancients," p. 491), says that the people of the island of Oxygia (compare deluge of Oxyges) "pay the principal honours to Saturn, and after him to Hercules. When the planet *Saturn* (compare analogy between Saturn and Noah.—"Tradition," &c., p. 211) *is in the sign of Taurus* (the bull) a coincidence which occurs every thirty years, they send out a body of men, selected by lot, *to seek their fortunes across the sea*." Mr. Lucas's instinct as a mythologist will tell him that true tradition may be found embodied in fabulous narration, and he will not peremptorily reject the evidence even if the geographical latitude of Oxygia is not precisely ascertainable.

These instances are taken more or less casually, and the list is far from being exhausted. It is very probable that other traces might be found. However widely we may differ, we are agreed as to the importance of the inquiry. There are those who deride the study of Mythology, although we might truly extend the dictum of Proudhomme, that "*au fond de toute question on trouve toujours la theologie*," and add, *et la Mythologie*. The prominence given to it in current literature is in attestation of this remark.

No theory, not excepting Darwinism, so seductively takes back the history of the human race, and shrouds it in the indefinite lapse of ages, as the Mythology of the winds and the elements.

Mine is perhaps only a feeble attempt to get, so to speak, at the back of the North wind; but any attempt which succeeds in doing so will reveal as much to science (however grim the revelation and disappointing to golden dreams) as the discovery of the North Pole.

NOTES.

NOTE 1. In his second article, Mr. Lucas says—in words which would apparently bring us on to identical lines:—"That while, however, we may prefer to consider a primitive monotheism, together with some further elements of tradition, rather than the mere tendency to personify as the true starting point of Mythology, it may (so it seems to me) be very reasonably admitted that no influence had a greater share in determining the shape which Mythology should take, or (if we prefer to put it so) in converting genuine tradition into Mythology, than those which have been so lucidly described by Professor Max Muller and Mr. Cox." Now if Mr. Lucas had ended his sentence with the words, which he had "so lucidly traced," our disagreement might be reduced to a "I have in the Preface, endeavoured to show how Mr. Lucas can make common cause, or take common stock with Mr. Max Muller and Mr. Cox."

Mr. Lucas has, as I anticipated, been led to reconnoitre my positions, but he does not attack them. On the contrary he recognizes their existence without however recognizing their importance. I speak now of those which I defend in common with others. According to my view they must always remain as fortresses, which it will be impossible for any evolution theory to leave in its rear. Mr. Lucas does not attack them, but what I object to is that he pulls up a sluice which will let in the waters of the evolution theory, and convert the country for miles round into a morass; and although he at the same time constructs roads and causeways of his own, which will be permanently useful for the purposes of egress and ingress, yet the atmosphere arising from the swamp will render the positions not the less tenable it is true, but so unattractive, that few will care to garrison them;—and yet it is not a enemy that has done this thing.

NOTE 2. I am arguing entirely upon the supposition that Mr. Lucas still seeks common ground with Mr. Cox, and will contend for a Mythic period of his own, in which the imagination was predominant as in childhood, and with the characteristics of infant thought and speculation. Mr. Lucas, however, in his second article, says—"if the nature-myth theory be taken as an exclusive explanation, even of the first origin of the myth—for in Mythic development every one allows the incorporation of other elements, then certainly it cannot be accepted; but that if it be taken only as a partial theory, if the proposed explanation is offered as affording a key to the origin of some myths; then as elaborated by Mr. Cox and his compeer, and as shown by them to be applicable to whole regions of myth-lore, its pertinence to which was once hardly suspected; in this sense it must be gratefully received as a valuable addition to our knowledge."

I have two remarks to make. All that Mr. Cox cares to contend for, is—"the first origin of the myth;" and secondly, Mr. Lucas cannot make use of the theory "as elaborated by Mr. Cox and his compeers," without at the same time accepting their basis as I have argued in the Preface. (*supra*.)

NOTE 3. When I say that I am not aware that modern research has overthrown this conclusion, I do not mean to say that I am not aware of an argument to the contrary; but what I intend is that there has been no such discovery or revelation in Sanscrit literature since Heeren's time, which must compel Mr. Lucas, myself and others, who know "aliunde," that the human race commenced with monotheism to relinquish that belief. In the earliest Vedas no doubt there is evidence of pantheism, but I have already noticed the difference between modern and ancient pantheism. Although pantheism is everywhere all absorbing and all pervading in its scope and tendency, whenever it is deliberately embraced as a theory or belief, as in modern infidelity

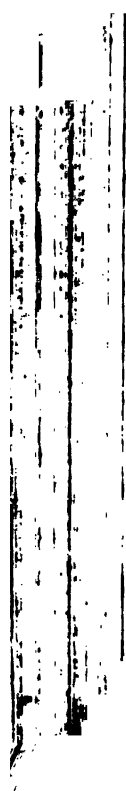
and perhaps also in some instances in ancient times ; yet this does not hold to the same extent when pantheism is reached through the gradual and almost imperceptible stages of corruption. As a rule we find it in ancient times as an extension of the monotheistic belief, in the direction of the omnipresence and omniscience of the Deity, "*pari passu*" as polytheism seized upon the attributes of the Divinity. When we so come upon pantheism we almost always find, in spite of its capacity for assimilation, fragments of former monotheistic belief imbedded in it, like foreign substances in amber. Père Thebaud, "Gentilism," has traced the transition from monotheism to pantheism in the Rig-veda. It seems to me that this is still more apparent in the "Vishnu Purana." I refer to "Vishnu Purana," H. H. Wilson. Edited by Fitzedward Hall, 1864.

NOTE 4. It is only justice to Mr. Lucas, to say that he not only does not hold this view, but on the contrary brings valuable additional proof of the primitive monotheism. My contention is, that before he can make use of a Mythic period and the probabilities arising out of it, he must get clear of the tradition of the primitive monotheism.

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